

THE
Archbishop of CAMBRAY's
DISSERTATION
ON
PURE LOVE,
WITH

An Account of the Life and Writings of the Lady, for
whose sake the Archbishop was banish'd from Court.
And the grievous Persecutions she suffer'd in *France*
for her Religion,

Also

TWO LETTERS written by one of the Lady's Maids,
during her Confinement in the Castle of *Vicennes*,
where she was a Prisoner Eight Years: One of the
Letters was writ with a Bit of Stick instead of a Pen,
and Soot instead of Ink, to her Brother; the Other
to a Clergyman.

Together with an

APOLOGETIC PREFACE.

Containing divers LETTERS of the Archbishop of
Cambray, to the Duke of *Burgundy*, the present *French*
King's Father, and other Persons of Distinction:

Also

Divers Letters of the Lady to Persons of QUALITY,
Relating to her Religious Principles.

GOD is no Respector of Persons; but in every Nation, he that feareth
Him, and worketh Righteousness is accepted with Him, *Acts, x. 1.*

Creatura nova Christianorum differt ab omnibus hominibus hujus
mundi per mentis renovationem, tranquillitatem, cognitionem,
dilectionem Domini, et *Amorem Cœlestem* *Macarii Homilia v.*

LONDON: Printed, and Re-printed by CHRISTOPHER
SOWER at Germantown 1750.



AN
APOLOGETIC
PREFACE.

BESIDES the Archbishop of *Cambray's* Dissertation on PURE LOVE, and what else is mention'd in the Title Page, we have given his Meditation on the Inward Operation of God's Spirit, which was inserted in the *Whitehall Evening Post*, Feb. 19. 1733-4. 'Tis an Illustration of several sublime and spiritual Passages in the BIBLE, and contains the Quintessence of the Pythagorean and Socratic Philosophy, as well as the Sum and Substance of Divinity.

In the Meditation the Author has very feelingly express'd his own Sense and Experience of God's Operation in his Soul, and wishes he had a Voice capable and strong enough to reprove the whole World for their Blindness, and to declare with Authority what God *really* is; yet we are apprehensive, Objections of two Kinds will be rais'd against the Necessity of an *Inward* Operation, or Manifestation of God

IV *AN APOLOGETIC PREFACE.*

1st. By those who look upon the *Holy Scriptures* as a complete and perfect *RULE* of Faith and Manners.

2^{dly}. By those who look upon *Reason*, in every Man, to be a sufficient *GUIDE* if truly follow'd and obey'd.

To the Objection of the *First*, we shall answer in the Words of the Archbishop himself, who has exactly stated and defin'd what the inward Operations of God's Spirit are, from *Scripture*; and fully answer'd the Objections of those who think the Light of *Scripture* sufficient, without the inward Teaching and Manifestation of God.

† By *Scripture* 'tis certain that the Spirit of God* dwells in us; that it acts there; that it prays there continually; that it groans there; that it desires there; that it asketh for us, what we know not to ask for ourselves; that it excites us, animates us, speaks to us in *Silence*, suggests all Truth to us, and unites us so to itself, that we become § *One Spirit with God*. This is what *Scripture* teaches us. This is what the Doctors or Teachers, who are farthest off from the *inward Life*, cannot but acknowledge: And yet notwithstanding these positive Principles, we always see, by their Practice, that they suppose the outward written Law, or at most a Light drawn from *Scripture* and Reasoning, to be what enlightens us inwardly, and that 'tis our Reason afterwards which acts of it self by that Instruction. These Men set not enough by the *inward Teacher*, the *HOLY SPIRIT*, who does all in us. He is the Soul of our Soul. We cannot frame a Thought, or create a Desire, but through Him. Alas, how great then is our Blindness! We make account as if

† *Oeuvres Spirituelles* Tom. I.

* *Rom. viii. § 1 Cor. vi. 17.*

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if we were by our selves in this *inward* Sanctuary, but on the contrary, God is there more nearly and intimately than we ourselves are,

Perhaps you will say to me, What then are we inspir'd? Yes without doubt; but not as the Prophets and Apostles. Without the actual Inspiration of the Spirit of Grace, we can neither *do, will,* nor *believe* any Good. We are therefore always *inspir'd*; but we stifle this Inspiration continually. God ceases not to speak, but the Noise and Hurry of things without, and our Passions within, deafen, and hinder us from hearing Him. We must silence every Creature and ourselves too, to hear in a profound Stillness of the Soul, this Inexpressible Voice of *CHRIST*, the Bridegroom of our Souls. We must listen diligently, for 'tis a very still and soft Voice, which is not to be heard, but by such as hearken to nothing else. O how seldom it is the Soul is *silent* enough to let God speak! the least whisper of our vain desires, or of self Love, attentive to itself, confounds all the Words of the Spirit of God, We hear plain enough that He Speaks, and that He asks for something; but we don't perceive what it is, and very often we are contented, not to understand it. The least Reserve, the least Regard for self, the least fear of understanding too plainly, that God asks for more than we care to give Him, disturbs this *inward* Voice. Shall we wonder then if so many, even pious Persons, but full of amusing Things, vain Desires, Worldly Wisdom, and confidence in their own Virtues cannot hear it, but take this *Inward* Voice to be a *Chimera* of Fanaticks? Alas what do they mean by such scornful Language? To what purpose would the outward Expressions of *Teachers* be, and even of the *Scriptures* themselves, if it were not for the inward

„ Voice of the Holy Spirit, which gives the other
 „ all it's Efficacy. The outward Words of the Gos-
 „ pel it self, without this* living efficacious *Word with-*
 „ *in*, would be but an empty Sound. * 'Tis the *Let-*
 „ *ter that killeth, but the Spirit giveth Life.* O Eter-
 „ nal and all-Powerfull Word of the Father, 'tis
 „ Thou who speakest in the very Bottom of Souls.
 „ The Words which proceeded out of the Mouth of
 „ our *SAVIOUR* when upon Earth, had not been
 „ productive of so much Virtue, and so great Fruits,
 „ but because they were animated by this Word of
 „ Life, which is the *WORD* Himself. This made
 „ *Peter* say, † *Lord to whom shall we go? Thou hast the*
 „ *Words of Eternal Life.* Therefore 'tis not the ex-
 „ terior Law, or Rule of the Gospel, which God lets
 „ us see by the Light of Reason and *Scripture*; 'tis His
 „ Spirit that speaks, that touches us, that operates in us,
 „ and that animates us, so that 'tis the Spirit § that *work-*
 „ *eth in us, both to will and to do what is good,* as 'tis our
 „ Soul that animates our Body, and regulates its Motions.

„ 'Tis certain therefore, that we are inspir'd conti-
 „ nually, and that we live not the *Life* of Grace, but
 „ in Proportion as we partake of this inward Inspi-
 „ ration.

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„ These Positions and Principles being laid, it must
 „ be acknowledg'd, that God speaks continually in us.
 „ He speaks even in harden'd and impenitent Sinners;
 „ but they being stun'd, as it were by the Noise of
 „ the World and their Passions, cannot hear His
 „ Voice, 'tis to them a Tale, or a Fiction. He speaks
 „ also in converted and penitent Sinners: They feel
 „ a Remorse of Conscience, and that Remorse is the
 „ *Voice* of God, which reproaches them inwardly for
 „ their

* 2 Cor. iii. 16. † John vi. 69.

§ Philip ii. 13.

„ their Sins. When these Sinners are effectually reach'd
 „ and smitten, they find no difficulty in understand-
 „ ing this *secret Voice*, for 'tis that which smites them
 „ so sharply. 'Tis in them† the *Two Edged Sword*,
 „ St. Paul speaks of, which *divides*, asunder *Soul and*
 „ *Spirit*. God makes himself to be felt, tasted and
 „ obey'd; They hear this soft Voice, which gently
 „ smites them in the very Secrets of their Heart, and
 „ the Heart is tender'd and broken: And that is
 „ true Contrition.

„ God speaks also in enlighten'd and learned Per-
 „ sons whose Lives are to Appearance exact and re-
 „ gular, and in all Respect adorn'd with Virtue: But
 „ commonly these Persons being full of themselves, hear-
 „ ken too much to themselves, to hear God. They
 „ reason upon every Thing; they do all by Rules,
 „ and Principles of human Wisdom and Prudence,
 „ which would be much better done through *Sim-*
 „ *plicity*, and a *Docility* to the Teachings of God's
 „ Spirit. Such as these appear sometimes to have
 „ more Goodness than others, and they have it in a
 „ good Degree, but then 'tis a mixt Goodness. They
 „ are great, and big in themselves, and value them-
 „ selves in Proportion to their Capacity and Reason:
 „ They are always sway'd by their own Counsel,
 „ and mighty strong in their own Eyes and Opi-
 „ nion. O my God, *I thank Thee*, with Jesus Christ, *that*
 „ *Thou hidest Thy SECRETS from these Wise and*
 „ *Prudent, but revealest them with Pleasure to weak and*
 „ *humble Souls!* 'Tis only *Children* Thou art familiar
 „ with. Thou behavest towards others in their own
 „ Way. They will have Knowledge and Splendid
 „ Virtues. Thou givest them shining Parts, and
 „ makest 'em a Sort of Heroes. But this is not the
 „ best Portion. There is something more hidden for

thy dear Children, They lean as *John* the beloved Disciple did, upon thy Bosom. As for these great Ones who care not to stoop, and become little, thou lettest them remain in their Greatness. They shall never have Thy *Caresses* and sweet *Familiarity*; We must become as little Children dandled upon the Knee, to deserve and merit it,

I have often remark'd that Persons of small natural Parts and Understanding, when they begin to be made sensible of their Sins, and lively touch'd with the Love of God, are more dispos'd to hear this *inward* Language of the Spirit, than some enlighten'd and learned Persons, grown old in their own Wisdom. God who continually strives to communicate Himself, knows not how to set a Step in these Souls, full of themselves, and so long nourish'd with their Wisdom and Virtues; But He converses familiarly with the *Simple*, as the Scriptures say.

But where be these *simple* Ones, I see none of them. God sees them, and 'tis in them He loves to dwell. * *My Father and I, says JESUS CHRIST, We will come unto them, and make Our Abode with them.* O how does a Soul given up entirely to the Spirit of God, esteeming itself as *nothing*, and directed wholly by PURE LOVE, which is the most perfect Guide, I say how does that Soul taste of the Love and Goodness of God, which the Wise of this World, can neither experience nor comprehend! I my self have been *Wise* (I may venture to say) as well as others; but then imagining that I saw every Thing, I saw nothing. I went groping by a Chain of Reasons, but the Light shone not in my Darkness. I satisfy'd my self with Reasoning. But alas, when once we come to silence

every

every Thing in us to *hear* God, we know all Things without knowing any Thing; and we plainly see that we were ignorant before of those Things, which we thought we understood. All that we had possess'd vanishes, and we take no thought about it; Nothing then belongs to us: All is lost and *Ourselves* too. There is something that says in the secret of the Heart, as the Spouse in the *Canticles*. Let me hear thy Voice, let it resound to my Ears, for thy Voice is sweet. It makes my very Bowels leap with Joy, O speak my LOVE, and let none dare to speak but Thee. Be Silent O my Soul, and speak O my Love. Then it is we know all Things, without knowing any Thing. Not that we have the Presumption to believe that we possess in ourselves all Truth and Knowledge. No, no, quite the contrary, we then *feel* that we of ourselves *see* nothing, that we can *do* nothing, and *are* nothing: We *feel* it, I say, and are ravish'd at the Sense of it.

But in this entire Resignation of all without Reserve, we find from Time to Time, in the Immenity of God, all that we stand in need of; in the Course of his Providence. 'Tis there we find the *daily Bread* of Truth, as well as every thing else without making Provision. 'Tis there the *Uction teaches us all Truth*, by taking from us all our own Wisdom, our own Glory, our own Interest, our own Wills, and makes us contented with a sight of our own Frailty, and willing to be under every Creature; ready to give Place to the meanest Worm upon Earth, ready to confess our Transgressions before all Men, fearing neither the Shame, or Punishment so much as wilful Disobedience. In this State, I say, the *Spirit teaches us all Truth*; for all Truth is eminently compriz'd in this Sacrifice

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* John ii. 20.

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„ of Love, where the Soul strips it self of all, to give
 „ all to God. This is the *Manna* which has the *Taste*
 „ of all Meats, without having the Taste of any par-
 „ ticular Meat.,

If these Arguments, drawn from a sensible Experience and Feeling of God's Operation in the Soul, convince not the Reader, and if he be not one of those *who † think to have eternal Life by the Scriptures, yet will not come to Christ, that they may have Life*: He would do well to Examine, and see if he is not in the State the Author himself once was, *seeking for God without, and never thinking of finding Him within*:

‡ “ I try'd, says he, by collecting together in my Mind
 „ all the wonderful Works of Nature, to frame an
 „ Idea of thy Grandeur. I sought thee among thy
 „ Creatures, and did not think of finding Thee in
 „ my own Heart, where Thou art never absent
 „ No, there is no need, O my God; * *to descend*
 „ *into the Deep, nor to go over the Sea,* as say the
 „ Scriptures. † *nor ascend into Heaven,* to find Thee, for
 „ Thou art nearer to us, than we are to our selves.”

As a farther Confirmation of the Truth of these Arguments, and that God speaks *inwardly* to Man, as well as outwardly by the Scriptures, let us hear another experimental Writer of universal Credit and Esteem? *Thomas a Kempis*, in his third Book, introduces Christ, § *the Power and Wisdom of God*, speaking in this manner.

„ Son, hear my Words, Words of greatest Sweet-
 „ ness excelling all the Knowledge of the Philoso-
 „ phers and *Wise Men* of the World. My Words
 „ are *Spirit* and Life, not to be weighed by the Un-
 „ derstand-

† *John* v. 29. ‡ *See his Meditation of God's Operation in the Soul* P. 14. * *Dent.* xi, 30. † *Rom.* 10, 6,
 § *1 Cor.* i. 24,

„ derstanding of Man. They are to be heard with
 „ *silence*, and to be received with all Humility, and
 „ great Affection. I have Taught the Prophets from
 „ the beginning, and cease not in these Days to speak
 „ to every one; but many are harden'd and deaf
 „ to my Speech.

„ Blessed is the Soul that heareth the Lord speak-
 „ ing in her, and receiveth from His Mouth the Word
 „ of *Comfort*. Blessed are those Ears that receive the
 „ *Whispers* of the *Divine Voice*, and listen not to the
 „ whispering of the World. Blessed are those Ears
 „ that hearken not to the *Voice* which soundeth *out-*
 „ *wardly*, but unto the *Truth*, which teacheth *inward-*
 „ *ly*. Blessed are the Eyes which are shut to *out-*
 „ *ward Things*, but open to those that are *internal*.
 „ Blessed are they that penetrate *inward Things*, and
 „ endeavour to prepare themselves more and more by
 „ daily Exercise, to the attaining *heavenly Secrets*. Bles-
 „ sed are they that delight to be at leisure for God,
 „ and rid themselves of all Worldly Impediments.

„ Consider these Things my *Soul*, and shut up
 „ the Door of thy sensual Desires, that thou may'st
 „ hear what thy Lord God *speaketh in thee*. The
 „ Children of *Israel* said unto *Moses* * *Speak thou with*
 „ *us and we will hear: But let not God speak with us,*
 „ *lest we die*. Not, so, Lord, not so, I beseech Thee;
 „ But rather with the Prophet † *Samuel*, I humbly
 „ and earnestly intreat, *Speak Lord for thy Servant*
 „ *heareth*. Let not *Moses* speak unto me, nor any
 „ of the Prophets; but do Thou rather speak, O
 „ Lord God, the Inspirer and Enlightner of all the
 „ Prophets; for thou alone without them canst *perfect-*
 „ *ly* instruct me, but they without Thee can *profit no-*
 „ *thing*. They indeed may sound forth Words, but
 „ they cannot give Spirit. They speak well, but if
 „ Thou

* *Exod.* 20. 19.

† *I Sam.* iii. 9.

„ Thou be silent, they inflame not the Heart, They
 „ teach the Letter, but Thou openest the Sense.
 „ They bring forth *Mysteries*, but Thou unlockest the
 „ Meaning of them. They declare Thy *Command-*
 „ *ments*, but Thou helpest to *fulfil them*. They shew
 „ the *Way*, but Thou givest *Strength to walk in it*.
 „ They act only outwardly upon us, but Thou in-
 „ structest and enlightenest the Heart. They water,
 „ but Thou givest the *Increase*. They strike the Ear
 „ with *Words*, but Thou givest Understanding to the
 „ *Hearing*. Let not therefore *Moses* speak unto me,
 „ but Thou, my Lord God, *the everlasting Truth*, lest
 „ I die, and prove unfruitful; if I be warned *outward-*
 „ *ly only*, and not enflamed *within*.”

Now, to Answer the Objections of those who look
 upon *Reason* in every Man to be a sufficient Guide
 if truly follow'd and obey'd. But first we would know
 what they mean by *Reason*? Is it something in Man
 that at all Times, and in all Places directs to Good,
 and averts from Evil? Does it speak the same Thing
 § at *Rome* as at *Athens*; in *China* as in *America*?
 Does it never fail to dictate what is *right, just, and*
fit; and to advertise Mankind of Evil? Does it lead
in the Way of Righteousness in the midst of the Paths
of Judgment. If that in Man which does all this,
 is what they mean by *Reason*, then 'tis very clear and
 evident that *Reason* in every Man, is what *Moses* means
 by the *Word* nigh in the Mouth, and in the Heart,
 Deut.

§ See what Lanctantius de vero Cultu, Lib. 6. says
 of a Passage quoted from a Book, of Cicero's beginning
 thus, Est quidem vera lex, recta Ratio, naturæ congruens
 diffusa in omnes, constans, sempiterna; que vocet ad offi-
 cium, jubendo; vetando, a fraude detereat.——Nec erit
 alia Lex *Roma*, alia *Athenis*; ali nunc alia posthac;
 sed &, omnes gentes, & omni tempora una Lex.

Dent. xxx. 11. This Commandment which I command thee this Day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou should'st say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou should'st say, Who shall go over the Sea for us and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and in thine Heart, that thou may'st do it This is also expounded by the Apostle Paul, in his Epistle to the Roman's Chap. x. 6. to be the Word of Faith, which he and others preached.

'Tis that by which, * the Mouth of the Righteous speaketh Wisdom; and his Tongue talketh of Judgment. The Law of his God is in his Heart, none of his Steps shall slide. 'Tis that † wherewith a young Man, addicted to Lusts and sensual Delights, may cleanse his Way by taking heed thereto. Thy Word, says the Psalmist, have I hid in mine Heart, that I might not sin against thee. Again, Thy Word is a Lamp unto my Feet; and a Light unto my Path.

'Tis what Solomon most emphatically calls the Candle of the Lord: The Spirit of a Man is the † Candle of the Lord, searching all the inward Parts of the Belly. 'Tis also Wisdom, by which § Kings reign and Princes decree Justice.

And, according to Homer, one of the ancientest Greek Poets and Writers, 'tis Hermes or Mercury, whom Jupiter sends to warn Mankind; „ That is, „ says an Ingenious Expofiter of Homer, the Light of Nature which Heaven implants in the Breast „ of every Man: And which as Cicero says, is not „ only

* *Pfal. xxxvii. 31. 30. † Psal. cxix. 9, v. 11, v. 105.*

† *Prov. xx. 27. § Prov. viii. 14.*

„ only more ancient than the World, but *Co-eval*
 „ with the Master of the World Himself. There
 „ was, *says he*, from the Beginning such a Thing
 „ as *Reason*, a direct Emanation from *Nature it self*,
 „ which prompted to Good, and averted from Evil,
 „ A *Reason* which did not then become a *Law*, when
 „ it was first reduced to Writing, but was so from
 „ the Moment it existed, and it existed from *ever* of
 „ an equal Date with the *divine Intelligence*. It is the
 „ *true* and *primordial* Law, proper to command and
 „ to forbid, it is the *Reason* of the great *Jupiter*.

If this which *Cicero* a very great Statesman and Philosopher, who liv'd about forty Years before the coming of Christ, calls the Light of Nature, which Heaven implants in every Man: We say, if this Law of equal Date with the Divine Intelligence, be the Thing which the Objectors to the inward Operation and Manifestation of God, say is a *sufficient Guide if follow'd and obey'd* then 'tis plain they cannot mean any fallible, wavering and uncertain Thing, as Man's own *Reasoning* too commonly is, but that eternal, constant and immutable *Reason*, which *Cicero* most aptly calls the *true and primordial Law*; the *Reason of the Great Jupiter*.

Now, this is no other than the *Voice* or Manifestation of God in Man: This is the *Word* which the prophet *Isaiah* directed the *Jews* to * *Thine Ears* says the Prophet, *shall hear a Word behind thee saying: This is the Way walk ye in it, when ye turn to the Right and when ye turn to the Left* This

* *Ha. xxx. 20.* Dr. Louth tells us in his Comment upon this Verse, that by the *Word*, is meant God's Grace.
 „ His Grace will Supply the place of a Tutor or Monitor, it will be at your Elbow as it were, giving you Directions and correcting you when you do

This is what the Author of the Book of *Job* calls the *Inspiration* of the Almighty, *Job* xxxii. 9. *There is a Spirit in Man, and the Inspiration of the Almighty giveth him understanding.* 'Tis also the *Word*, which the Evangelist *John* says, *was in the Beginning with God. All Things were made by Him; and without Him was not any Thing made that was made. In Him was Life and the Life was the Light of Men. And the Light shined in Darkneſs, the Darkneſs comprehended it not.* This then is *Chriſt*, the Power and Wiſdom of God.

* „ *Jeſus Chriſt*, ſays the Archbiſhop of Cambray;
 „ *is the Light of every Man that cometh into the World.*
 „ For as there is but one Sun that Illuminates all Bodies
 „ in the Univerſe, ſo there is but one Light that
 „ lighteth ſavingly all Minds.

„ This Light is Chriſt Jeſus the eternal Word of the Fa-
 „ ther. He is come to ſhine in the Miſt of us, and we
 „ are not enlighten'd but as we partake of His Light. Eve-
 „ ry other Light is falſe, deceiveable, and not a true Light.

„ O how exceeding blind then are all who think
 „ themſelves wiſe, and are not ſo by the Wiſdom of
 „ *Chriſt*; They walk in Darkneſs and catch at Sha-
 „ dows. They feel themſelves not happy, and yet
 „ hope

„ do amiſs.“ And ſome of the beſt Expoſitors tell us,
 the Prophet pointed here at Chriſt, who was to be the
 Guide and Teacher of God's People to the end of the World.
 And the ancient Latin Tranſlation call'd the *Vulgate*
 takes the Word Teachers in the foregoing Verſe in the
 ſingular Number, and ſays, *Et non faciet avolare à te*
ultrâ Doctorem tuum & erunt oculi tui videntes Præ-
ceptorem tuum: And thy Teacher ſhall no more be re-
 moved into a Corner; but thine Eyes ſhall ſee thy Teacher.

* *John* i. 9.

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„ hope to be made so, by the very Things which
„ make them unhappy and miserable.

„ What they have not, grieves them; and whar
„ they have, does not satisfie or content them. Their
„ Sorrows and Pains are real, but their Pleasures short
„ and vain, and mix't with Poison. They cost them
„ more than they are worth; and their whole Life
„ is one sad Experience of their continual Blindness,
„ and yet nothing reclaims them.

„ They are positive in their Judgments: Their false
„ Maxims are as Oracles to them; and they treat the
„ Children of God who do not follow them, as Fools
„ and Idiots.

„ Revelation appears a Dream to them; and
„ even in this they resemble Men asleep, who fancy
„ that those who are awake and act by the Light of
„ the Sun, are Persons who dream and talk in their
„ Sleep.

„ The Sun sheds its Rays throughout the Universe,
„ and Jesus Christ sheds the bright Truths of the Gos-
„ pel in the dark World. The Gospel is read and
„ preach'd even at the very Court; but they compre-
„ hend nothing of it. Wisdom is call'd Foolishness.
„ They sleep, they dream, nay they pass their whole
„ Life in a very unquiet Dream, and yet fancy they
„ are awake. They believe that they hear, and see, and
„ feel, but 'tis all Delusion. All will disappear at
„ the Dawn of Eternity, when the *Light of Christ*, so
„ long unknown and neglected, shall of a sudden strike
„ their blind and astonish'd Eyes. The whole World
„ will vanish as Smoke. All their Grandeur Attend-
„ ance and Equipage will pass as a Dream. All
„ *Haughtiness* will be laid low; every *Power* broken, and
„ *Pride* tramp'd under the Feet of the Eternal Ma-
„ jesty,

„ jecty. In that Day God alone will be Great. With
 „ one Look He will dispel every thing that glitters so
 „ much in the dark Minds of Mortals, as the Stars
 „ are dispel'd and vanish by the Rising of the Sun.“

From the *Premises* now laid down, it follows that *Reason* is the *Light* of the Soul, the Fountain of *Wisdom*; the Inspirer of the Prophets and Apostles, and of all holy Souls from the Creation of Man to this very Time: She is, if we may use the Words of the Author of the Book of *Wisdom* * *The Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty; therefore can no defiled Thing fall into her. For she is the Brightness of the Everlasting Light, the unspotted Mirror of the Power of God, and the Image of His Goodness. And being but, One, she can do all Things; and remaining in her self, she maketh all Things NEW: and in all Ages entering into holy Souls, she maketh Them Friends of God, and Prophets.*

Whoever therefore truly obeys and follows *Reason*, they obey and follow God; they are led and guided by the *Light of Christ*, and thereby become *Christians*, as *Justin Martyr*, in the next Age after the Apostles, told the Emperor *Marcus Antoninus*, in his Apology for the Christians † “ We have, says *Justin*,
 „ been taught that *Christ* is the first Begotten of God;
 „ and we declar'd before that He is the [LOGOS,]
 „ *Reason*, of which all *Mankind* are partakers; and
 „ that those who live according to *Reason* are *Christi-*
 „ ans: Such among the *Greeks* were *Socrates, Heracli-*
 „ tus and the like; and such among the *Jews* were
 „ *Abraham, Azarias, Misael* and many others.

Hence we infer that *Christianity*, or § “ True Re-
 B „ ligion

* Ch. vii. 27. 25. † Apol. 2, pag. 38, Edit. Morell.
 § Smiths Select Discourses, P. 380.

„ Religion is a noble Thing in its Rise and Original, and
 „ in regard of its Descent: It comes from Heaven,
 „ and constantly moves towards Heaven again: It's a
 „ *Beam* from God, as *every good and perfect Gift is*
 „ *from above and comes down from the Father of Lights,*
 „ *with whom is no Variableness nor Shadow of turning,*
 „ as St. James speaks.

„ God is *first* Truth, and *primitive* Goodness;
 „ True Religion is a Vigorous *Efflux* and Emana-
 „ tion of both upon the Spirits of Men, and there-
 „ fore is call'd a *Participation of the divine Nature,*
 „ 2. Pet. i. 14.

„ RELIGION is a Heaven-born Thing, the *Seed*
 „ of God in the Spirits of Men, whereby they are
 „ formed to a Similitude and Likeness of Himself.
 „ A true Christian is every way of a most noble Ex-
 „ traction, of an Heavenly and divine *Pedigree, being*
 „ born *from above,* as it is express'd *Joh. iii. 3.*

„ The Line of all earthly Nobility, if it were fol-
 „ low'd to the Beginning, would but lead to *Adam,*
 „ where all the Lines of Descent meet in one; and
 „ the Root of all Extractions would be found planted
 „ in nothing else but *Adamah,* red Earth: But a Chris-
 „ tian derives his *Line* from *Christ,* who is the *Only*
 „ *Begotten Son of God, the shining forth of His Glory,*
 „ and the express-Image or Character of *His Person,* as
 „ He is stiled, *Heb. i. 3.*

„ We may truly say of *Christ* and *Christians,* as
 „ *Zebah* and *Zalmunna* said of *Gideon's* Brethren, as he
 „ is, so are they, (according to their Capacity) each
 „ one resembling the Children of a King. *Judg. viii. 18.*

„ Titles of worldly Honour in Heavens Heraldry
 „ are

are but *Tituli nominales*, But Titles of *divine* Dignity, signify some *real* Thing; some real and *divine Communications* to the Spirits and Minds of Men. All Perfections and Excellencies in any kind are to be measur'd by their Approach to that Primitive Perfection of all, *God* Himself; and therefore Participation of the *divine Nature*, cannot but intitle a *Christian* to the highest Degree of Dignity: Behold what manner of Love the Father hath bestowed upon us, that we should be call'd the Sons of God.
I. John iii. 1.

G O D hath stamp'd a Copy of His own *Archetypal* Loveliness upon the Soul, that Man by reflection into himself might behold there the *Glory of God*, (*intra se videre Deum*) see within his Soul all those *Ideas* of Truth, which concern the Nature and Essence of God by reason of its own *Resemblance* of God; and so beget within himself the most free and generous Motion of Love to God. Reason in Man being * (*Lumen de Lumine*) a Light flowing from the Fountain and Father of Lights. It was to enable Man to work out himself all those Notions of God, which are the *ground-work* of Love and Obedience to God, and *Conformity* to Him: And in moulding the inward Man into the greatest *Conformity* to the Nature of God, was the Perfection and Efficacy of the Religion of Nature.

There is nothing of weight, says the Archbishop of *Cambray*, to be objected to the Truth of Religion: Many of its fundamental Truths are Perfectly

B 2

* And being as Tully phraseth it, *Participata Similitudo Rationis Æternæ*, as the Law of Nature, the Law written in Man's Heart, is *Participatio Legis Æternæ in Rationali Creaturâ*.

„fectly agreeable to *Reason* : None reject them but
 „through Pride, Vanity of Mind or a Love of *Sen-*
 „suality, and fear of being too much curb'd in their
 „Pleasures. To give some Instances; 'Tis easy to per-
 „ceive that we did not make our selves; That a hun-
 „dred Years since we were not in Being; That our
 „Bodies consisting of so great a *Variety* of Organs, and
 „so well contriv'd and adapted, must be the Work
 „of some *wonderful* Power and Wisdom ; That the
 „Universe discovers its Maker, in all its Parts ; That
 „our *weak Reason* is continually rectify'd by ano-
 „ther *Superior Reason within us*, which we consult, and
 „which corrects us : This we cannot change, because
 „it is *immutable*, tho' it changes us, because we have
 „need of it. All Men every where consult this ; and
 „it is found to be the same in *China*, as in *France*
 „and *America* : In communicating it self, it is not di-
 „vided : The Light which it gives me, takes nothing
 „from those who were before fill'd with it. It com-
 „municates it self at all times *immeasurably* and is never
 „exhausted : It is a RVN, whose Light enlightens
 „our Minds, as the outward Sun does our Bodies ;
 „this Light is *eternal* and *immense* : It comprehends all
 „Time as well as Space. It is not *Myself*, since it re-
 „proves and corrects me even against my Will. 'Tis
 „then above me, and above all Men, weak and Im-
 „perfect as I am. This *Supreme Reason*, which is the
 „Rule of *Mine* ; this Wisdom from whence every wise
 „Man receives his ; this *Superior Spring of Light*, from
 „whence we derive all ours, is the God we seek : He
 „is from Himself, and we are only by Him : He has
 „made us like *Himself* that is *Rational*, that we might
 „know Him as *infinite Truth*, and love Him as the
 „*immense Goodness*. This is *Religion*, for Religion is
 „Love : To love God and communicate thereof to
 „others, is to perform *perfect Worship*.”

And

And the very *Lip of Truth* has said, † *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind : This is the first and great Commandment : And the second is like unto it, Thou shalt love thy Neighbour as thy self : On these two Commandments hang all the Law and the Prophets,*

This implies, not only the near Relation one Man bears to another, but also, the great Affinity the Soul of Man has with God : And indeed by our Observation, nothing appears from one end of Scripture to the other, to be more strongly inculcated. The holy Penmen represent Mankind as standing in the nearest and dearest relation to God. *Moses says, * God created Man in His own Image, in the Image of God created he him : Male and Female created He them.* And the Children of Men are every where styl'd his Sons and Daughters, and He is said to watch over them as a Parent over his Offspring ; and when they transgress His Law, and deviate from the Ways of Righteousness, He corrects, intreats, and mourns over them.

Not only the Righteous themselves, but even their Offspring are represented as very dear to Him, even as precious as the Apple of His Eye. † *The Lord's Portion is His People, Jacob is the Lot of his Inheritance : He found him in a desert Land, and in the Waste howling Wilderiness : He led him about ; He instructed him, He kept him as the Apple of his Eye.*

Some of the inspired Writers represent God and Christ as enamour'd with the *Soul* : And the Church is call'd the *Lamb's Wife* With what fervent, endearing and affectionate *Epithets* is she spoken of by the Prophet
Isaiab

† *Matt. xxii. 37. 39. 40.*

* *Gen. i. 27.*

† *Deut. xxxii. 9, 10.*

Isaiab: † For Zions sake will I not hold my Peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth, and the Gentiles shall see thy Righteousness, and all Kings thy Glory: And thou shalt be called by a New Name, which the Mouth of the Lord shall name: Thou shalt also be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God,-----For the Lord delighteth in thee-----As the Bridegroom rejoiceth over the Bride, so shall God rejoice over thee.

The Apostle John says * God so loved the World that He gave his only begotten Son, that whosoever believeth in Him shall not perish, but have Everlasting Life: And another says, § God who is rich in Mercy, for His great Love wherewith He loved us, even when we were dead in Sins, had quickned us together with Christ.

And when our Blessed Lord and Saviour was upon Earth, He express'd also the same Tenderness towards the Souls of his People: He wept over Jerusalem and said, O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens together under her Wings, and ye would not. † Behold the Sweet and affectionate Language of Christ: This was foretold by Isaiab: Behold, says the Prophet, He shall feed His Flock like a Shepherd, He shall gather the Lambs with his Arms, and carry them in His Bosom, and shall gently lead those who are with Young. What endearing Strains of Love and Affection are here! How near and precious must the Souls of the Children of Men be to Christ!

* The.

† Isa. lxii. i. 5.

§ Ephes. ii. 4. 5.

* John. iii. 16.

† Isa. xl. 11.

The *Apostle* says, God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us. And in another Place he says * Christ hath loved us, and given Himself for us an Offering and Sacrifice to God for a sweet smelling Savour.

And the same inspired Writers who have thus represented the Love of God and Christ to the Souls of Men, were themselves fill'd and animated with the same Love to the highest Degree ; as for Instance, How was *Moses* concern'd for the Children of *Israel*, whom he had led as a Flock out of *Egypt*, when the Lord threatn'd to destroy them for their Rebellion! How earnestly did he beg of the Lord, either to pardon their Sin, or blot his Name out of his Book! And how exceeding anxious was *Paul* for the Salvation of the same People! With what great Heaviness and continual Sorrow was his Heart affected even to that Degree as to say, *I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen, according to the Flesh!*

And how was he pained for the Souls of them he had begotten to the Lord, by the Ministry of the Word of Life, when they were gone from the right Way ; the Teachings of the Spirit : O foolish Galatians who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth Crucified among you ? This only would I learn of you, received ye the Spirit by the Works of the Law, or by the hearing of Faith ? Are ye so Foolish ? Having begun in the Spirit, are ye now made perfect by the Flesh ? But after this gentle and Fatherly Rebuke, how presently does he cry out, *My little Children of whom I travail in Birth again, until Christ be formed in you!* Behold the Divinity of the Scripture ; the Language of Inspired Writers ; the Language of God to Man ! What less can be Infer'd

* Rom. ix. 3.

fer'd from such infinite Love, than that the Soul of Man is nearly related to God, and consequently of an *immortal* Nature?

„ But, says the Archbishop of *Cambray*, is *this* Wor-
 „ ship which consisteth in Love, to be kept so within my
 „ own Breast, that I shew no Sign of it outwardly? Alas!
 „ If I truly love, it will be impossible for me to con-
 „ ceal it. *Love* is for ever loving and would make
 „ others love: Can I see other Men whom God has
 „ made for himself, as well as me, and let them want
 „ the Knowledge of this *Love*? He has placed Men in
 „ *Society*, where they ought to love and succour one
 „ another, as Children of the same Family, having one
 „ common Father. Every Nation is but a Branch of
 „ this numerous Family, spread over the Face of the
 „ Earth. The Love of this common Father ought to
 „ be felt and seen, and reign inviolably in this *Society*
 „ of His beloved Children. Every one ought to say
 „ to his Offspring, *Know the Lord, who is your Father*.
 „ These Children of God, ought to publish His good
 „ acts and sing His Praise and to declare Him to those,
 „ who are ignorant of Him, and bring Him to the
 „ Remembrance of those who forget Him. They are
 „ here on Earth for no other end but to Know His
 „ *Perfection*, and to fulfil His *Will*, and to commu-
 „ nicate one to another this Knowledge and *heaven-*
 „ *ly Love*. Would it not be strange then to see this
 „ Family above all others, without the *Worship* of so
 „ good a Father? There must therefore be amongst
 „ them a *Fellowship* for the worship of God: This is
 „ what is call'd *Religion*; which is as much as to say,
 „ That *All Men* ought to *instruct*, *edifie* and *love* one
 „ another, for the Love and Service of their common
 „ Father. The Substance of this *Religion* does not con-
 „ sist in any *exterior Ceremony*, but *intirely* in the
 „ Knowledge of the *Truth*, and the Love of the So-
 „ vereign Good,„

The

AN APOLOGETIC PREFACE.

The Reader may here view the excellency of Christianity, founded upon the Love of God and our Neighbours: A Plan of a *City*, or *Society* very like this, was made Known to *Socrates* as *Plato* informs us, for tho' he had not the Holy Scriptures to teach and instruct him as the Archbishop of *Cambray* had, yet as *Justin Martyr* says, CHRIST was known in part to *Socrates*, for He was and is Reason abiding in all.

In this Society or City which *Socrates* had a Sight of, he told his Friends that the chief Magistrates thereof should not be call'd *Lords*, and *Regents*, but *Saviours* and *Helpers*: „ And whereas said „ he, in other Cities there are those call'd *Sub* or „ *Joint-Governors*, here they shall be call'd *Fellow-* „ *Watchmen*. And when their Turn comes to take up- „ on them the Weight and Management of the Affairs „ of the *City*, they shall not undertake it as a Thing „ of Profit and Advantage to themselves, but of abso- „ lute Necessity. And these, said he, shall be such as „ have attain'd to the Age of fifty Years; of fair and „ unblemish'd Characters; Persons every where distin- „ guish'd for their Works, and transcendent Skill and „ Knowledge in all manner of Business. Then look- „ ing at the main end and design of their Office: „ they shall with their utmost Strength and Endeavours, „ fix the Eye of their Soul stedfastly upon Him who „ affords Light to all, and beholding the SOVEREIGN „ GOOD, they shall take Him for a Pattern, where- „ by to model themselves, and those under their own „ care, and all others of the Society; Spending „ the remainder of their Lives, mostly in instruct- „ ing others in *Philosophy*, or the Knowledge of the „ Truth: And thus having spent their Days and left „ *Watchmen* of the City like themselves, they depart „ to the Isles of the Blessed.

POETIC PREFACE.

According to *Plato*, did *Socrates* by the
True Light which lighteth every Man
that cometh into the World, describe and delineate the Plan
 of Policy of a City, in a good measure becoming a
Christian Society or Communion.

One of his Friends, while he was thus
 discoursing, seem'd to doubt of ever seeing
 the Existence of such a City, or Community of peo-
 ple, he had been describing, *Socrates* told him there was
an exact Model of it existing in Heaven, and to be
seen by him that had a mind to it,, and when seen, that he
might dwell there himself.

Whether this be † *that great City, the Holy Jerusa-*
lem descending out of Heaven from God, which was shewn
 unto *John*, we think it not material now to inquire
 into. But tho' we are far from believing that *Socrates* is
 to be compar'd with the least of the *Prophets*, or in-
 spired Writers, either of the Old or New Testament,
 yet we cannot help thinking, but that he had a sight
 and View of some such City as the Prophet *Isaiah* speaks
 of in these elegant and lofty Strains. *In that Day shall*
this Song be sung in the Land of Judah, We have a strong
City, Salvation will God appoint for Walls and Bulwarks.
Open ye the Gates that the Righteous Nation which keep-
eth the Truth may enter in.

For if in *Isaiah's* Description we read *Saviours*, instead
 of *Salvation*, we shall have the very Apellation which
Socrates said should be given to the chief Magistrates of
 the City he describ'd: And such a Reading may very
 well be admitted, since the Prophet *Obadiah* pointing at
 the same Day and Time, when this should come to
 pass, says, *and Saviours shall come upon Mount Zion to*
judge the Mount of Esau and the Kingdom shall be the
Lords

† *Rev. xxi. 10, § Isa. xxvi. 10.*

An APOLOGETIC

Lords. And 'tis frequent in Scripture to ascribe *Wisdom, Power and Goodness* by *Wisdom*. And *Plato*, if we remember well, has said that *just and good Men are the Walls of a City*. And all the Commentators we have consulted have the City and Kingdom spoken of by these two to be in the Time and under the Reign of Christ. The old Latin Translation has the Word *Christi* for *Christ*, in the Text, meaning *Christ*.

Now we think the beginning and *Epocha* of this Society or City, may justly and strictly be dated from the Day of *Pentecost* when the *holy Spirit* was poured out upon all met together at *Jerusalem*, for then the glorious Effects prophesied concerning the Reign and Government of Christ, began to take Place, and were visibly beheld in the Lives of the primitive Christians. „There was no hurt or destruction in all God's holy Mount or City. The Lion and the Lamb lay down together, and the weaned Child put his Hand on the *Cockatrice* Den. Swords were beat into Plowshares, and Spears into pruning Hooks. Righteousness and Peace kiss'd each other. The People were of *One Heart* and of *One Soul*, and Eat their Meat with gladness and singleness of Heart, neither said any of them that ought of the things which he possessed, was his own, but they had all Things in common.,

This community of People form'd by the Word of God, and internal Operation of the holy Spirit, continu'd a long Time flourishing in the World. And tho' the Powers of the Earth oppos'd them, and strove what they could to destroy and root them out of the World, yet they increas'd greatly, and like a City set upon a Hill, became conspicuous to all the Country round about, in so much that it was a common Saying among the Heathen, *Behoia non Christiani love one another.* And,

DIDACTIC PREFACE.

People or City, separate from the
 in its Policy or Government, and
 or Behaviour, continu'd during the
 Emperors to be the Envy and
 and the corrupt Populace: And the
 Times contributed not a little to fo-
 le, and set the Powers of the World
 Thus in *Origen's* time, *Celsus* the Philo-
 new his virulent Pen against the Christians, and
 things to their Charge, if possible to make them
 in the Sight of the *Emperor*. He charg'd them
 with refusing to bear Arms and fight in Defence of the
Empire. To this Charge *Origen*, reply'd with an inno-
 cent and Christian Boldness *, „ *This True, Christians can-*
 „ *not fight or go to War, tho' urg'd and commanded: Yet*
 „ *are they more usefull to their Country than others,*
 „ *because they give good Instructions to the People and teach*
 „ *their fellow Citizens to worship God truly and piously,*
 „ *causing such as have liv'd well in these little Cities,*
 „ *to go into a Heavenly City.*

„ And what tho' *Celsus* exhorts us to take the Charge
 „ upon us of governing our Country, when the Pre-
 „ servation of the Laws, and Religion calls for it; yet
 „ we know that, in each City, there is a *Community*
 „ form'd by the *Word* of God, do exhort such as are
 „ of upright lives, and sound Doctrine, to take upon
 „ them the Government of the Churches, and we ad-
 „ mit not of those who are *fond*, and *desirous* of
 „ Power, but them whose Modesty makes them un-
 „ willing to undertake so weighty a Charge. Such
 „ therefore as are good Governors, amongst us, are con-
 „ strain'd to it; and He who constrains them is the
 „ great King, whom we believe to be the Son of God;
 style="text-align: right;">God

* *Origen contra Celsum*, Lib. 8. p. 427. Cantab.
 Editio,

„ God the *Word*. And
 „ well the *Community*, that is
 „ vern by the Laws and Comm
 „ flight not the Laws of their Co
 „ refuse when requir'd to assist in
 „ necessary Duties of Society. But
 „ and Endeavour is to keep themselv
 „ fit to discharge the more divine
 „ Service of the Churches of God, for Me
 „ Thus both out of Constraint and Duty do
 „ upon the Charge; striving to bring those in
 „ ately under their Care and Notice to a Daily wa
 „ ing in Holiness; and for those without, they
 „ perswade them to be religious in all their Words and
 „ Actions. This is the Way they serve God, and by
 „ their Instructions, bring all they can to join themselves
 „ to the Word and Law of God, and so become One
 „ with God in all Things, by the uniting Power of
 „ the Son of God, the *Word, Wisdom Truth and Righ-*
 „ *teousness*, and through the whole course of their Lives,
 „ do all Things in conformity to the Will of God.“

If the Policy and Way of Living of Christians which *Origen* here has describ'd, be truly the Ancient Plan of Christianity; how much does it behove, and concern such as take to themselves the Titles of *Vicars* of Christ, *Catholick* and *most Christian Kings*, to look about them, and see if their Predecessors, for Ages back, have not vary'd exceedingly from that Plan. For certainly the restoring Christianity to its ancient Basis of *Love, Universal Peace and good Will to Men*, is of as great moment and concern to its Prosperity, as setting a dislocated Joint, or broken Limb, is to the thriving of the Body,

Till an Universal Peace among Christians is seen, the Prophecies concerning the Reign and Government of Christ cannot be compleatly fulfil'd; and till War and Fight-

between Nation and Nation, and the *Jews*, the ancient Stock of
shall not be restor'd; for 'tis a receiv'd
Principle, and strongly imbib'd, That
some, the Prophecies relating to War
shall be Literally fulfill'd, § *Ita ut non*
perpetua, usque ad finis Terræ, So that
no more War, but a perpetual Peace to
of the Earth.

his Plan of Universal *Peace*, and *Love*, which is the Badge and Characteristic of Christianity, the Archbishop of *Cambray* has strongly inculcated in his *Teltemachus*, which was design'd for the Instruction of the Duke of *Burgundy*, the present *French King's* Father.

The ingenious Author of the Discourse prefix'd to the *Telemachus* says, the main Principle upon which 'tis all grounded, is, „ *That the whole World is nothing but an Universal Republic, and each Nation, or People,*
„ *as one great Family:* From this beautiful Conception
„ and bright Idea arise what the Politicians call the
„ Laws of Nature and Nations; Laws full of Equi-
„ ty, Generosity and Humanity. One Nation is not
„ look'd upon as independent of others, but the whole
„ Mass and Lump of Mankind, as one entire and un-
„ divided Body. Upon this Principle a Man is no
„ longer narrow'd and confin'd to his own Country;
„ but his Heart is enlarg'd, and becomes boundless and
„ immense, and by an universal Friendship embraces
„ all Mankind. Hence arises the Love of Strangers;
„ a mutual Confidence betwixt neighbouring Nations;
„ a strict Regard of Promises; Justice and Peace be-
„ ,twixt

§ These are the Words of a learned Jew who disputed with Professor Limborch, in Holland. See Limborch's, *Amica Colatio cum erudito Judæo*, p. 13.

„ twixt the Princes of the World, as well as betwixt the
„ Particulars of each State.

„ The Author of *Telemachus* shews also that the Glo-
„ ry of a Prince's Reign, is to govern Men in such
„ a manner, as to make them good, and happy; and
„ that his Authority is never so firmly establish'd, as in
„ the Love of the People. That the true Riches, and
„ Prosperity of a State consist in pruning the Lux-
„ uries of Living, and being content with simple and
„ innocent Pleasures. By this he demonstrates that Vir-
„ tue does not only fit Men for a State of Happi-
„ ness hereafter, but that it actually makes *Society*
„ happy, even in this Life as far as it is capable of
„ being so.

„ The Moral Instruction also given in the *Tele-*
„ *machus*, is noble in its Motives. The main Prin-
„ ciple is, That the Love of *Beauty* or *Virtue*, is to
„ be prefer'd to the Love of *Pleasure*, as say So-
„ crates and *Plato*: And whatsoever is virtuous and
„ honest, to that which is pleasing and agreeable, ac-
„ cording to *Cicero*. Throughout the whole Work,
„ the Author endeavours to make us sensible, that
„ the infinite Being never ceases to Act in us, in or-
„ der to make us good: That He is the Immediate
„ Source of all our Knowledge and Virtue: That we
„ hold our Reason of Him, as much as our Lives:
„ That his *Sovereign Truth* ought to be our only know-
„ ledge; and his *supreme Will* rule all our Affections;
„ And for want of consulting this universal and un-
„ changeable *Wisdom*, Men see nothing that is *real*;
„ nothing but what is deceitful: And for want of heark-
„ ening to that, they hear nothing but the confused
„ Noise of their Passions. He likewise shews that all
„ our solid Virtues are no otherwise acquir'd than as
„ Things foreign, introduc'd in us: That they are not
„ the

„ the Products of our own Efforts and Endeavours bare-
 „ ly, but the work of a Power superior to Man, which ope-
 „ rates in him when he does not obstruct it, tho' Man
 „ does not always perceive its Action because of the
 „ Softness and Delicacy of it. And finally the Author of
 „ *Telemachus* plainly shews, that without this first *Supreme*
 „ *Power* which elevates and carries a Man above and out
 „ of himself, the most refin'd and splendid Virtues are
 „ no more than the Imitations and Disguises of *Self*
 „ *Love*; which being altogether taken up with itself,
 „ becomes its own *Deity*, and at once both the *Idol* and
 „ *Idolater*. Thus as the Morality of the *Telemachus*
 „ tends to make us forgetful of our own Being, and to be
 „ entirely subordinate and obedient to the Supreme or
 „ Sovereign Being, and thereby become His true Wor-
 „ shippers, so the Design or Tendency of his Political
 „ Instructions, is to make us prefer the *Public Good*
 „ to our own particular Good, and to love all Men.“

Such noble Sentiments as these, deliver'd with the
 most insinuating Graces of Language, could hardly fail
 of inspiring the Heart of the young Prince, for whom
 they were design'd with the most endeared Af-
 fection to the People, he was one Day, if it pleased
 God, to govern; and also a Love for his Neighbours
 round about. and 'tis said, “ from what was dis-
 „ cern'd in him, the People bordering upon *France*,
 „ began already to conceive hopes of sharing the uni-
 „ versal Felicity his Government would cause.“

The Archbishop of *Cambrai* did not only give his
 Pupil those noble Instructions, while he was his Tutor;
 but for a long Time after he was banish'd from Court,
 he continu'd by Letters to give him the most salutary
 Counsel and Directions; one of those Letters begins
 thus;

I Be-

I Believe, My Lord, the true Way of loving your near Relations, is to love them in God, and for His sake. Men are unacquainted with this Love, and because they have no true Knowledge of it, they are afraid of it, and fly from it. And this Fear makes'em, that they cannot conceive what the Sweet Familiarity of Children, in the Bosom of the tenderest of Fathers is. They are acquainted with none but an Almighty and rigorous Master: And are always in Bondage when before him, and cramp'd in every thing they do. They do good against their Wills for fear of Punishment, and would do Evil if they could but be assur'd that they should escape being punish'd for it hereafter. The Love of God appears to them a heavy and burthensome Debt; and they try to elude it by Formalties and outward Ceremonies of Worship, which they are always putting in the stead of this sincere and efficacious Love. And they even dispute with God Himself, to give Him as little as they can. O my God, if Men did but know what it is to love Thee, they would desire no other Life, no other Joy, than thy Love!

„ This Love requires nothing of us, but innocent
 „ and regular Manners and Behaviour. It would on-
 „ ly have us do all those things for the sake of God,
 „ which Reason bids us practice. The thing requir'd
 „ is not to add to the good Actions we have already
 „ done, but only to do that out of Love to God, which
 „ Men of Reputation and virtuous Lives do from a
 „ Principle of Honour, and Regard to themselves.
 „ We are only to lop off all that Evil we must
 „ do, if we were guided by no other Principle than
 „ right Reason. But for every thing else leave it in
 „ the Order God has establish'd in the World. Let
 „ us do all the same honest and virtuous Actions, but
 „ let us do them for the sake of Him who made us,
 „ and to whom we owe our all.

„ This Precept of Love, far from being a heavier
„ Burthen than all other Precepts, is, on the contra-
„ ry, that which makes all other Precepts light and
„ pleasant: Whatsoever we do out of Fear, and not
„ out of Love, is always tiresome, hard and burthen-
„ some; whereas what we do out of Love, In-
„ clination and Good Will, how hard and laborious so
„ ever it may appear to the Senses, becomes very sweet.
„ The desire of pleasing God, whom we love makes it,
„ that if we do suffer, we love to suffer; and the Suffering
„ which we love, is no longer a Suffering.

„ This Love regulates and animates all other Love
„ due to our Fellow Creatures. For we never love
„ our Neighbours so well as when we love them for
„ the sake of God, and with His Love. When we love
„ Men out of God, we only love them for our own
„ Sakes. 'Tis either some base Interest, or an Interest
„ of a more refin'd and hidden nature that we look for
„ in them. If it is not Money, nor outward Conve-
„ nience, nor Favour which we look for in them, 'tis
„ perhaps the Glory and Reputation of being thought
„ to love them without Interest; or 'tis Taste or In-
„ clination, or a particular Confidence in them: 'Tis
„ perhaps the Pleasure of being lov'd by persons
„ of Esteem and Merit, which pleases and flatters our
„ Self-Love. much more than a Sum of Money
„ would do. All this while 'tis our selves we love in
„ our Friends whom we think we love. For if we love
„ any one for our own sake, 'tis loving him very im-
„ perfectly, it ought rather to be call'd Self-Love,
„ than true Friendship.

„ What then is the Way and manner of loving our
„ Friends? 'Tis to love them in the Order and Ap-
„ pointment of God; 'tis to love God in them: 'Tis
„ to love in them that which God has put there; and
„ to

„ to bear out of love to Him the Privation and
 „ Want of that which he does not bestow upon them.
 „ When we only love our Friends out of Selfishness;
 „ This self-Love always impatient, nice and difficult,
 „ jealous, full of Wants and void of Merit, becomes
 „ distrustful both of it self and its Friend : It grows
 „ weary, and is displeas'd and presently sees an End
 „ to every Thing it had once the highest Value and
 „ Conception of. It's always cross'd and disappoint-
 „ ed. It would have what is perfect and complete
 „ but never finds it : It grows angry, changes, and
 „ cannot rest long any where. But,

„ The Love of God, exciting us to love our Friends
 „ without looking at our Interest, loves them with their
 „ Defects. It desires not to find more in them than
 „ God has put : It only minds God and His Gift.
 „ To one who loves in this manner, every thing is
 „ good, provided he only loves what God has done,
 „ and bears with what He has not done, but permitted
 „ only, and which He would have us bear with, that
 „ we may conform to His designs.

„ The Love of God never looks for Perfection in
 „ any Creature, it knows that 'tis only in God. And
 „ as it looks not for Perfection in the Creatures, 'tis
 „ never disappointed. It loves God and His Gifts in
 „ every one, in proportion to each Person's Goodness.
 „ It loves that least which is least Good : It loves that
 „ most which is best : It loves every one, because there
 „ is no Person but what has some little good which
 „ is the Gift of God ; and because the very worst
 „ may possibly become good, and partake of those Gifts
 „ they at present want.

„ A Man inspir'd and animated with this Love, loves
 „ for the sake of God every Thing that is the Work

„ of God that He requires him to love. He loves
 „ that most which God has been pleas'd to make most
 „ near and dear to him. He loves and respects in a
 „ Mortal Father, his Heavenly Father, and in a Bro-
 „ ther Cousin or Friend, those near Ties which God
 „ has made. The nearer the Ties are in the Order
 „ of Providence, the more close and intimate the Love
 „ of God makes them. How is it possible then to love
 „ God, without loving every thing He has commanded
 „ us to love? 'Tis his Work: 'Tis what he would have
 „ us love; shall we then not do it? But we should chuse
 „ rather to die than love any thing more than Him.
 „ *Christ* says in the Gospel. * *If any one love Father or*
 „ *Mother more than me, he is not worthy of me.* God
 „ forbid then, that I should love more than Him what
 „ I am to love only for His sake! But I am to love
 „ with all my Heart for His sake, every thing that
 „ represents Him; every Thing that contains His Gifts;
 „ every Thing that He would have me love. This
 „ solid Principle of Love causes me never to be want-
 „ ing in any thing; neither to my near Relations, nor
 „ to my Friends. I am not at all surpriz'd or disap-
 „ pointed at their Imperfections; for I expect nothing
 „ but Imperfection in every thing that is not God. I
 „ see nothing but Him in all that has the least degree
 „ of Goodness. 'Tis him I love in the Creature, and
 „ nothing can alter this Love.

„ Indeed this Love is not at all Times so tenderly
 „ and sensibly felt, but 'tis true, intimate, constant, faith-
 „ ful and efficacious, and I prefer it with my utmost
 „ Will to all other Love. But some times it is very
 „ sensibly felt, even to cause Transport.

„ A Soul that becomes united to God, is no longer
 „ cool'd

* Mat. x. 37.

„ cool'd and damp'd by the Variation of Self-Love, for
 „ loving only for the Sake of God, it loves as God loves,
 „ with an admirable Love : † *For God is Love*, as St.
 „ *John* says. *Out of his Belly flows, a Well of Living*
 „ *Water*, as was promis'd. Love bears all, suffers all,
 „ hopes all for our Neighbour. Love surmounts all
 „ Trouble and afflictions ; and from the inmost of the
 „ Soul, sheds its self outwardly upon the very Senses :
 „ It sympathizes with the Evil of others, reckoning its
 „ own as nothing : It pities and is much affected and
 „ tender'd, it is very condescending ; it stoops to the
 „ Low, and rises with the Great ; it weeps with them
 „ who weep ; it rejoices with them who rejoice ; it
 „ becomes all Things to all, not in outward Shew and
 „ Appearance, but from the Heart, in which the Love
 „ of God becomes a *living Spring* of all the most ten-
 „ der and Affectionate Love ; the strongest and best pro-
 „ portion'd Affections. And as on one Hand nothing
 „ is so dry, so cold, so hard, so narrow, as a Heart
 „ that is wholly possess'd with self-Love ; on the other,
 „ nothing is so tender, so open, so living and sensible,
 „ so sweet, so lovely and loving as a Heart possess'd and
 „ inspir'd with *Divine Love*.

In this manner did the Archbishop of *Cambray* instill
 the Principles of *pure and divine Love* into the Heart
 of the Duke of *Burgundy*, and the following Letter
 will shew with what great Affection and Tenderness he
 lov'd him.

* **N**OTHING, My Lord, ever gave me so great
 Consolation as the Letter I receiv'd from you, I
 thank

† 1 *John* iv. 9.

* 'Tis very likely the Letter here mention'd, was the first
 which the Duke of *Burgundy* wrote him after his Banishment
 from

thank Him for it who can do in all Hearts whatsoever. He pleases for his Glory. God must assuredly love you very much, since He makes you feed and partake of his Love in the very midst of all that is capable of quenching and stifling it in your Heart. Love Him therefore above all; and fear nothing so much as not loving Him. He alone will be your Light, your Strength, your Life, in a word, your all. Oh how rich is the Heart in the midst of Crosses and Afflictions, when it has this Treasure in it. 'Tis there you must accustom your self to seek God, with the Simplicity of a Child; with a tender Familiarity; with a Confidence that charms so good a Father.

Don't be discouraged at your Weaknesses, there is a Way of supporting them without flattering them; and of correcting them without impatience. God will let you see this effectual and quiet Way, if you seek it with an entire Distrust of your self, and always walk in His Presence as Abraham did.

What gives me wonderful Hopes is, I see, by your Letter, that you are very sensible of your Weaknesses, and humbly confess them. * O how strong we are in God, when we feel our selves weak. Fear falling a thousand Times more than Death, but when unhappily, or of a sudden you do fall, make haste to get to the Father of Mercies, and the God of all Consolation, who will extend His arms to receive you: And open your wounded Heart to Him who can heal you † But above all be humble and little in your own Eyes. Apply

* 2 Cor. xii. 10. † 2 Sam. vi. 22.

from Court: For, says the Author of his Life, "it was some
 „ Years after the Bishop's Banishment, before this young
 „ prince had means to write to him, but at length finding an
 „ Opportunity, he wrote him the following Letter at Nineteen
 „ Years of Age.

Verfailles the 22d of December, 1701.

At length, my dear Archbishop, after four Years silence, I have
found

Apply your self closely to your several Duties. Take great care of your Health, and moderate your Appetites. You see I speak only of God and your self: What matter is it for me, I thank God, I have a quiet Conscience. My greatest cross is I can't see you; but in my Approaches before God, I continually have you present in an Intimacy that surpasses that of the outward Senses. I would give a thousand Lives, as a Drop of Water, to see you as God would have you be. Amen. Amen.

This hopeful Prince thus train'd up; thus season'd with a Sense of God's Love, was taken out of the World in the Year 1712, being then about thirty years old. 'Tis sayd, "the Archbishop receiv'd the News
 „ of his Death with the most lively Sorrow, and most
 „ perfect Resignation. He wept like a disconsolate
 „ Father, but at the same Time said; if there needed
 „ no more than to move a Straw to bring him to Life
 „ again, contrary to the Divine Pleasure, I would not
 „ do it: My Bonds are broken;

„ The Death of such a Prince gave the finishing
 „ Stroke to disingage Monsieur de Cambray from all
 „ Creatures, and made him pass into a divine Life, in
 „ which he aspir'd after nothing but Immortality. He
 „ liv'd three Years after his August Pupil, and saw the
 „ Duke of Beauvilliers, and the Duke Chevreuse his
 „ two intimate Friends and Confidants, die before him,
 But

found an Opportunity of writing. I have suffered many Afflictions since our Separation, but one of the greatest has been that of not being able to give you any Proof of my Affection for you all this while; and how much your Misfortunes, instead of lessening, have increased my Frindship. I look forward with a great deal of Pleasure, to the Time when I shall be able to see you again; but I fear it is yet very far off. I have had a secret Indignation at the ill Usage you have met with; but we must submit to the Divine Will, and believe that all has come to pass for our Good.

But tho' the Heart, Affections and Thoughts of the Archbishop, were set upon the Cultivation and Improvement of his Pupil, yet he was not wanting in his Endeavours for the good of others; whether of his Friends and acquaintance, or of Strangers whom he had only heard of, as will be seen by the following excellent Letter.

YOU will, I fear Sir, think me too free, but I cannot observe any Ceremony with you, tho' I have not the Honour of being personally known to you. What I have been told of the State and Condition of your Soul affects me so much, that I break all bounds of Civility.

Your Frinds, wich are also mine, have already assur'd you of my Zeal and Affection: Nothing can give me more pure and perfect Joy, than that of possessing you one of these Days; but in the mean Time, I cant forbear sayng, when God invites us to let him Reign within us, we must give way to Him. Did we deliberate so long when the World invited us to yeld to its seducing Pleasures and Pastimes? Did we hesitate so much about it? Did we require so many Demonstrations? Did we resist Evil so long as we resist Good?

When the business is to go astray, to corrupt our selves, to destroy our Souls, to act against Reason and Conscience, in pursuit of Vanity or sensual Pleasures, we are not afraid of going too far, we decide the matter presently, and give up our selves intirely: But when it is to believe that an Allwise and Almighty Hand has made us, since we did not make our selves; or to acknowledge that we owe all to him, from whom we receive all, and who made us purely for himself; then we begin to hesitate, to deliberate and doubt the plainest and most simple Things; we are afraid of being too credulous, we even distrust our own Sense and Feeling; we dispute the Ground Inch by Inch; we are afraid we shall give too much to Him,

to whom our all is not too much, and to Whom we never did give any Thing: And we are also ashamed of leaving off being ungrateful to Him and dare not let the World see that we have a mind to serve Him. In short, we are timorous, cautious and difficult about Virtue, as we were bold and decisive, without Examination, about Vice.

I ask Sir only one Thing of you, That you would follow the secret Bent of your Heart towards Good, as you have heretofore follow'd the Bent of Worldly Passions towards Evil. When ever you shall seriously examine the Foundation of Religion, you will easily discern that no solid Objections lie against it; and that those who oppose it, do it because they are unwilling to subject themselves to the Rules of Virtue. Now tell me, is it fair or just to be so easy to our selves, and so obstinate to God? Need we so many Demonstrations to come at this Conclusion, that God has not made us for our own Sakes, but for His? What shall we hazard or lose by serving Him? We shall do the same innocent and virtuous Things we have been us'd to do; we shall have much the same Duties to comply with, and the same Afflictions to struggle with; but we shall have the greatest Satisfaction and Comfort over and above, of loving that which is infinitely Lovely, of bearing and suffering to please the truest and best of Friends, who takes notice of the least Thing we do for Him, and recompenses it a hundred fold in this Life, by that inward Peace He gives us; besides the hope we enjoy of a Blessed Eternal Life, in comparison of which the Life here below is but a lingring Death.

Reason then no longer. Either believe the Secret of your own Heart, where God, so long forgotten, makes Himself lovingly felt, notwithstanding so many Transgressions; or consult your Friends, Men of Probity whose Sincerity you can have no doubt, Ask them what it has cost them

to serve God. Know of them if they have repented of their Engagements to Him; and if they were too credulous and hasty in their Conversion. They were once engag'd in the World as you are; ask 'em if they are sorry they have left it; and if the Drunken Pleasure of Babylon is sweeter than the Peace of Sion. No, Sir, what Affliction or Cross soever we suffer in a Christian Life, we never lose that blessed Peace of Conscience, in the Enjoyment of which we are contented with all our Sufferings, and desire none of those Joys we are depriv'd of.

Can the World give as much? You can tell as well as any Body. Are we there always satisfy'd with what we have, and content to be without the Things we enjoy not? Do we do all Things out of Love, and from the Bottom of our Hearts? What then do you fear? Is it to leave that which will soon leave you; that which is hourly fleeting; that which never fills or satisfies the Heart; that which turns to mortal Poison; that which brings with it a woful Emptiness, together with Remorse of Conscience; in short, that which is nothing in the very Moment of its Enjoyment? What then I say is it you fear? Is it to find a Virtue too pure to be follow'd; a God too aimable to be lov'd; a sweet Attraction of Love, which will draw you from your self, and from the Vanities here below.

I ask once more what is it you fear? Are you afraid of being too humble, too disengag'd, too pure and upright, too just, too reasonable, too grateful to your Heavenly Father? O, fear nothing so much as this unjust Fear, this foolish Wisdom of the World, which deliberates betwixt God and self, betwixt Vice and Virtue, betwixt Gratitude and Ingratitude, betwixt Life and Death.

You know by sensible Experience what it is to languish for want of an inward Life and Nourishment of Love. How dispirited, and as it were without Soul or Life, are

we, when we find not that in us, which supports, renews, and gives Strength and Vigour continually? What is said by the most extravagant Lovers, in the height of their foolish Passions, is, in a Sense literally true; not to love, say they, is not living, and to love with Indifference is rather a dying than living. All the foolish and extravagant Passions which transport Men so, is only true Love misplaced, and stray'd wide from its Center. * God has made us to live by Him and His Love: † We are born to be fed and nourish'd by His Love, and to keep our Lights burning to the last, as a Torch or Candle before Him who lights it. Behold what a happy Flame of Life God has kindled in our Heart. All other Life is nothing but Death: We must therefore love.

But what is it you would love? That which does not love you sincerely? That which flies from us as a Shadow when we are going to lay hold of it? What would you love in the World? Men, who should they see you happy and content, in your own Enjoyments, would become jealous and envy you greatly. What then would you love? Hearts, as hypocritical in Probity, as they say, Bigots and Devotees are in Religion. What then I say again would you love? is it a Title of Honour and Dignity, which you may perhaps miss of, but should you obtain it, 'twill never set your Heart at rest? Is it the Esteem of Men, weak fallible and blind, whom you are ready to despise in the Lump. What then is it you would love? Is it this Earthly and mortal Body which sullies our Reason and Subjects the Soul to the Pains of Distempers, and Death nearly approaching. What will you do? Will you love nothing? Will you live without Life rather than love God who loves you, and would have you love Him; and desires not to have you intirely to Himself; but to give Himself intirely to you. Can you then fear the want of any Thing with

such a Treasure? Are you afraid that God who is infinite, cannot fill your Heart? O, Rely no longer on your self, or any mortal Creature, 'tis all a mere nothing which can never satisfy the Heart of Man made for God. But distrust not Him, who alone is all Good, and who is pleas'd mercifully to give you a Disrelish of every Thing else, even to force you to come to him."

Let us Reader pause here a while and admire at the Love that should dictate such Language; that should so woo, invite and excite the Heart of a Stranger to embrace the offers of God's Love to his poor never dying Soul deeply wounded with Sin, and quite tir'd with the World! How like to the good Samaritan pouring in Oyl and Wine into the Wounds of him, who going from * Jerusalem to Jericho fell among Thieves, and was left half Dead!

The following is an Epistle much in the same Strain, and writ, we have Reason to think, to a Person in High Rank and Station in Life.

RELIGION, Sir, presents us with nothing but what is conformable to Reason; nothing but what is lovely and affecting; nothing but what is worthy to be admir'd, both in regard to the Sentiments it inspires us with; and the Manners and Behaviour it requires. The only Point we can be offended at, is the being bound to love God more than our selves, and to subject our selves entirely to Him. But,

Can any Thing be more just and reasonable, than to give up all to Him, from whom all we have comes; and to make that Self subject to Him, which we hold only by Him; On the contrary, what is more unjust than to make so much Difficulty in coming into a Sentiment so just and reasonable

* Luke x, 30.

ble? Surely we must be widely gone astray, and very unnatural to be so averse to a Resignation so very lawful and just. What is it that can give us this Reluctance and Aversion, but Self-love, that is blind, headstrong, insatiable, and tyrannical; that would grasp all for it self; that makes us Idolize our selves, and would have us make the World to center in our selves; and that God Himself should only flatter our vain Desires. This Self then it is, that is so great an Enemy to the Love of God; This the great Wound of our Souls, and the principal Cause of Irreligion,

O when will Man be just to himself? When will he be in his right Place and Situation? When will he love himself by Reason, in Proportion as he is lovely and prefer not only God, who admits of no Comparison, to Himself, but even the common Good of Men in Society as imperfect as Himself.

Religion is the Knowledge and Love of God, * to fear God and keep his Commandments, is the whole Duty of Man, as the Wise Man says. Get therefore the Knowledge and Goodness of God, and what is due to Him. Begin with loving Him and Love will be your Casuist, the Examiner of your Conscience, and will answer all your Scruples, better than you can your self. Do but love, and Love will revive and quicken your Memory, and make you sensible by its tender Correction, which bring Consolation at the same time, of all that you have ever done against Love.

You will ask me perhaps how a Man can give himself what he has no feeling of, especially when it relates to an Object he does not see, nor ever had acquaintance with? Sir, every Day of your Life you love Things you do not see

see, : Do you see, for Instance the Wisdom of your Friend? Do you see his Sincerity, his Disinterestedness; his Virtue? You cannot see those Objects with the Eyes of the Body, yet you prize and value them, and love them to that Degree, as to prefer them in your Friend to Riches, and outward Beauty, and to every Thing that strikes the Eye. Love then the Wisdom and supreme Goodness of God, as you love the Wisdom and imperfect Goodness of your Friend : And if you cannot presently have a sensible feeling of Love, you at least may have a Love of Preference in your Will and Desire, which is the essential Point.

But this very Love it not in your Power, is does not depend on you to give it. You must desire it, pray for it, wait for it, and labour to merit it; and feel the unhappiness of being depriv'd of it. You must say with an humble Heart as St. Augustin did. O thou Beauty, Ancient and always New, I have known, I have lov'd Thee too late ! O how many Tears have I lost ! Alas for whom have I liv'd, not having liv'd for Thee ! O my God what Things have I not lov'd out of thee ! My Heart is grown old and worn out with the most deprav'd Affections ! I am ashamed of the Things I have lov'd ; but more ashamed that hitherto I have not lov'd Him ! I have fed upon Filth and Poison, and have rejected with Disdain the Heavenly Bread ! I have despised the Fountain of living Waters, and have hew'd to myself * broken Cisterns that can hold no Water ! I have foolishly run after Shadows and shut my Eyes against the Truth ! I would not see the great Gulph my Feet were upon the Brink of !

When you come thus to be sensibly touch'd, you will find an easy Solution for every Scruple. The Scales will fall from your Eyes ; and by the penetrating Eyes of Love, you will discern all that which your other Eyes never see. Return there-

* Jerem ii, 13.

therefore, O return to God. He waits for you; He invites you; He holds out His Arms to you: He loves you better than you ever knew how to love your self. Consult Him by humble Prayer, to know what He would have of you. Say to Him as St. Paul did, when fallen to the Ground and converted, † Lord, what wilt thou have me to do.

Should you ask me how you would make this Prayer? I answer, you will do it excellently well, if your Heart does but make it. How is it we speak to Persons we love? Is § Half quarter of an Hour, too long to spend with a good Friend? You have a Friend near you, who is never weary'd with your Refusals, while all other Friends leave you because * you run not with them to the same Excess of Riot Harken to him above all; Retire often within your self to find Him. The kingdom of God is within you, said Jesus Christ. You need not go far to seek Him, for He is as near us, as we are to our selves.

See here the Instructions and Advice of a Watchman of Sion, § the City of the living God the Heavenly Jerusalem, that took Him who affords Light to all, for his guide; the supreme Beauty, for his Pattern, and the Love of God and his Neighbour, for the Spring and Motives of his Actions; and having finish'd his Days-Work, is departed, We believe, to the Mansions of the Blessed, to live for ever in the Enjoyment of that Pure Love, of which he had so good a Relish in this Life.

Is it not great Pity that this Man should have been ban-

† Acts ix. 6.

§ He had before advis'd him to take half a quarter of an Hour every Morning, and as much every Evening to wait in Silence upon God.

* 1 Pet. iv. 4.

§ Heb. xii. 22.

banish'd out of Court, where Examples and Patterns like him, are too much wanting? But would the Reader know the true Cause and Reason of his Banishment from the Court of *Lewis* xiv. *He was no Flatterer.* † *He sought neither to enrich, nor agrandize himself, but aided and assisted those who sought after Truth and Virtue.* He stood by a Lady who was a great Promoter of Piety and Virtue in *France*, and in her Writings taught and recommended above all Things the Knowledge of divine and pure Love; That Doctrine of Her's the Archbishop defended, and was thereupon exil'd to *Cambray*.

This Lady was instrumental to the Conversion of Multitudes of the inferior sort of People, and some others, in the southern Parts of *France*, to a more religious and Christian-like Way of living; and afterwards some of great Rank and Quality at *Paris*. She was permitted to instruct the young Ladies of the House or Colledge of *St. Cyr* in the Ways of Piety and Godliness; and did much good among them, as *Madame de Maintenon* the Founder and Overseer of the House once acknowledg'd, tho' afterwards she became her greatest Persecutor.

Instead of repeating daily a Number of Prayers by Rote, as they had been taught, she put them upon silent Prayer, and inward Recollection of Mind and Thought; by which they might come to see their Conditions, and what they stood in need of, to make them acceptable in the Sight of God. Some of them were brought off from an inordinate love of themselves, and a decking their Bodies; from Affectation of new Fashions and Modes of Dress; and from mispending their Time at Cards and Dice, and other Diversions too common with Persons of high Rank and Quality.

The

† *These are Mentor's own Words to King Idomeneus just at his parting.*

The following Letter will shew what Arguments the sometimes made use of, to prevail with Ladies to alter their Drefs.

MADAM,

I Sympathize very much in the Loss our Friend N.N. has sustain'd of N. She was a choice and excellent, young Woman, and now enjoys the Recompence of her Labours and Sufferings. You are in the Right to say that we rarely meet with such Treasures of Grace: They are indeed more rare than can be express'd, but how should it be otherwise, since among the great Number of Directors, and Persons directed, scarce any of them apply themselves to the Bottom of the Heart, and to Truth, but to the Shell and Outside only. They gild and adorn the Outside of the Ark, tho' God commanded Moses to begin with the Inside, and lay it with Planks of Gold, and after that to fit and adorn the Outside: Now that was a Figure of the Heart which God begins first to prepare within: But they instead of bringing the Soul to be occupied within in the Bottom of the Heart, leave that void, and apply themselves only to the Outside. They, like the Pharisees, make clean the Outside of the Cup and Platter, but leave the Inside full of the Filth of Self-love, Self-will, Self-conceit and Self-esteem.

Why do you make a difficulty of speaking to me about your Drefs? Should you not be free and tell me all? You have done well in laying aside that Superfluity: I entreat you never wear it again; I am also sure that if you would hearken to what speaks in the Bottom of your Heart, you would find more Things to put off. For tho' we are not to make the putting off such Things, the Capital, yet 'tis necessary, and I am perswaded that in the Disposition your Husband at present is, you will please him as well without

I *An APOLOGETIC PREFACE.*

those Ornaments as with them. But Nature will find some Pretext to keep those Things it likes. However a little Sacrifice of this Kind which you shall make to God will often draw down His Grace upon you; and He who has promis'd to recompence even a Glass of cold Water, given for His sake, will much more recompence the Denial of your self in a matter of Dress. And I must tell you likewise that it would draw down the Blessings of Heaven upon your Husband.

A Christian Woman must be distinguish'd from others, not by an affected Outside, nor by an untidy Dress; but by a neat and modest Outside. *You may wear Cloathes and Linen suitable to your Quality, but I would put off all those Superfluous Ribbons, and I am sure you would be ne'er the less pleasing in the Eyes of your Spouse, and will be much more so in the Eyes of Him whom you desire to please above all.*

Never make any scruple or difficulty of writing plainly and nakedly as things are. Don't be afraid, in so doing, of lessening my Esteem for you, for it has a quite different Effect, because I gather from that, that you have truly a mind to be given up to God, and that God is leading you, since He makes you attentive and carefull about such small Things; and 'tis a good sign that He is at work at the Bottom of your Heart. Be faithful to Him I earnestly beseech you, and you will find a thousand Times more Satisfaction in hearkening to Him in the secret of your Heart, and following His Inspiration, than in all the foolish Toys of the World, which can never give any true Satisfaction.

Thus did this excellent Lady labour that the adorning of her Sex might not be, * *That outward Adorning*
of

* I Pet, iii. 34.

of plaiting the Hair, and of wearing of Gold, or putting on of Apparel; but the hidden Man of the Heart, in that which is not Corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God, of great Price; and some Ladies of the first Rank and Quality were prevail'd upon to alter their Dress and Way of living, of which she takes particular Notice in a Letter of Remonstrance, she writ to the Bishop of *§ Meaux*, and *Chaalons*, and to Mr. *Tronson*, who were appointed to examine her Tenets and Doctrine.

One of the Accusations laid to her Charge was, that she took upon her the Office of a Director, and had hinder'd several Ladies from making use of their former Directors to which she replies, "God has not abandon'd me so far, as that I should take upon me the Office of a Director, tho' I have thought He has sometimes given me Knowledge and experience wherewith to aid and assist others. But all the Persons I have been acquainted with, have had their particular Directors: And when these Ladies were in the Fashions of the World, and wore Patches and Painted, and some of them ruin'd their Families by Gaming, and expensive Cloathes, then no fault was found, and they were permitted to go on: But since they have left all that, an Out-cry has been rais'd as if I had undone them."

Some of the young Ladies she instructed in the Ways of Piety and Godliness, were Persons of fine Sense and Understanding, as we gather by the Letters writ to this Lady, and the curious Enquiries they made; an Instance of this may be seen by the following Letter.

THE Civility you have express'd, makes me take the Liberry to write to assure you, that I have been sensibly affected with your Illness, and also with the Mercy
F 2 and

§ 'Tis dated August, 1694.

and Goodness God has shewn you under it, 'Tis a happy thing for you, my Lady that you know how to make a good use of the Afflictions which Providence sends, and I hope you will know more and more how to do so, if you are faithful to the Voice and Call of God.

You know better than I, that to follow this Voice we must understand it, and how shall we understand it, if we do not hear it? And how shall we hear it if the Heart be not entirely empty? The Voice of Christ is nothing but His Inspiration. Therefore in order to distinguish, and be acquainted with this Inspiration, the Heart must be void of every Prejudice, or else the Prejudice which has Room there will sway, and determine us in things most essential, and not Inspiration.

The Saints of old have intimated what a soft and delicate Thing Inspiration is, that we might the better distinguish it from the Inclination which Self-love, or Worldly Desires, may inspire us with. But Christ explains the Thing in a very few Words, when he says, * That he that entred in by the Door, is the Shepherd of the Sheep, to Him the Porter openeth, and the Sheep hear His Voice, but he that entred not by the Door into the Sheepfold, but some other Way, is a Thief and a Robber. What does this mean, but that Inspiration, or the Voice of Christ, proceeds from the Bottom of the Heart, and is found there seated, without our knowing which Way it came? But Prejudice, or the Voice of the Stranger, enters some other Way by the Senses.

Now that we may be sure of what is Inspiration, we must see that it has not been suggested to us, by any Person; that it has no human Motive or Respect to cause it; and that it does not flatter either our Propensities, or Inclinations. You see then, My Lady, that to be in a Con-
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* John x. 12.

dition to receive Inspiration, we must not be prejudiced in favour of any Thing whatsoever, nor, must we beset against it. If we are set against Inspiration, we hinder its Entrance and Penetration, as much as if we had placed a Shield and Buckler against it, and if we are Prejudiced, we shall leave no Room for Inspiration.

We must therefore have a Heart and Mind free from all Prejudice, and resolv'd not to be sway'd or byass'd by any Choice of our own, but let our Hearts be sway'd by God. For a Thing which is in Equilibrium, or equal Balance, and neither leans one Way or the other, is mov'd by a Grain, or the smallest Weight, but a Thing that is fix'd and bore down with a Weight, has need of great Force and Violence to bring it to its State of Equilibrium. I insist upon this Point, My Lady, because I know it is essential, and the very Thing upon which our Salvation, Vacation and Spiritual Progress depend. I believe you will receive this Advice as the effect of my Zeal and sincere Affection, and that you are well perswaded with what Respect I am &c.

How clearly and fully, and yet in how genteel and Affectionate a manner has she resolv'd, that young Lady's Query about Inspiration? The next Letter we shall produce, will show what excellent Instructions she gave those Ladies, who were about to reform their Ways of Living, and to leave the ill Customs and Fashions of the World.

I Have understood with very great Joy, My Lady, your Design and Resolution, to give your self up to God without Reserve; for 'tis the One Thing Needful, which can make our Life happy: Give your self therefore to God with your whole Heart, never more to retake your self. Look upon your self as a Person belonging to Him: Love Him above all Things: See that His Will govern all your Actions: Accustom

Accustom your self to Retire within your self, where God is always present: Strive to preserve this divine Presence: Enter often within your self to speak to God and to hear Him. Sit some Times as Mary did at the Feet of Jesus. God loves the Language of the Heart abundantly more, than that of the Mouth, or the Reasoning of the Mind. Continue in Faith, in Humility, in a Dependence on God, and above all in Charity, and you will run well. I am much concern'd for the good of your Soul.

Madam! Since you have so order'd it, as to make few or no Visits, and the Thing is now settl'd and known, should you comply with them in Cases of no Necessity, 'twould be doing, and undoing, and look as if you had still a liking to the Ways of the World, which might have a very bad Effect. But as you are like to do it only by Way of Exercise, it may not continue long. Do then with Moderation, what is becoming your Station.

And as for your inward State, never omit (without some indispensable necessity) a Day without silent Prayer, and a little Reading, for 'tis very essential. 'Tis that which must soften your Heart, and take away its Hardness and Inflexibility. The hardest Wax will melt before the Fire, and the Sun-Beams discover a thousand little Motes and Atoms, which we see not without it: And when it discovers, we see it moves and stirs them, and what before seem'd pure and clean, we discern to be full of dust and Motes. So a frequent exposing our selves before the Sun of Righteousness, make us see our Imperfections and Failings; and this Sight by how much it is advantageous above all that any Creature can afford us, by so much 'tis more effectual, and destroys by little and little, what it shows in the Gross; which is what all Men put together cannot do, either by their Knowledge, or Pains and Endeavours. They may just touch the Surface of it, but cannot remove it. This makes the Necessity of Silent Prayer in

what

what State or Condition soever we be, and 'tis the very Essential of a Spiritual Life.

I never approv'd of those who under pretence of Advancement in Grace, neglect Silent-Prayer; but have look'd upon it as one of the most dangerous Snares of the Enemy. I don't say but that upon some very extraordinary Occasions, in the Vocations God has placed us, we may dispense with the Practice of it, but what are those extraordinary Occasions which will not leave us a few Moments of inward Retirement to God? There can be none. And 'tis for want of this inward Retirement and Prayer, that our Lives are so imperfect; and that we are neither penetrated, nor warm'd with the divine Light of Truth, Christ the Light. The less we practice Silent Prayer, the less desire we have for it; finding our Minds set upon outward Things, we contract at last such a Habit, that 'tis very hard to turn our Minds inward. I earnestly beseech you to make Tryal of what I tell you, and you will find your Account in it.

The following is a Letter to a Lady, who having receiv'd strong Convictions, was for mortifying her Body, undergoing Austerities, and giving Alms, thinking thereby to Atone for her Sins and please God.

MADAM,

I Assure you 'tis a great Pleasure and Comfort to me, to see the Mercy of God towards you, and the Progress of your Soul. Nothing is more sweet and easy than Silent Prayer, when God is the principal Author of it, and moves us to it, but when we will be doing of it after our own Fashion, nothing is more tiresome. When you can rest quietly in Silence in the pure Enjoyment and Sense of the Presence of God, remain so without Scruple, and without any Thought, or Reflection on your self, so see

what you are doing: and when the Silence grows tiresome, make use of some Action; either Meditation, or sending forth some Ejaculation now and then mix'd with Silence. Affectionate Ejaculations are commonly better than Meditation, as for Example, to speak to God in this Manner: O my God let me be wholly Thine; let me love thee purely for Thy self; for thou art infinitely to be lov'd! O my God be Thou my all; let every Thing else be as nothing to me! And many other such short Ejaculations as proceed from the Heart.

These Ejaculations should be mix'd with Intervals of Silence, but don't interrupt your Silence by any Ejaculation, so long as you find it easy to abide in it. I can assure you by following this Method, your Soul will advance greatly in the practice of Silent Prayer, and all other Virtues. Also at other Times of the Day, which are not so proper for silent Prayer, you must endeavour to turn your Mind often inwards either by an Affectionate Desire, or only Remembering that God is present in your Heart.

And whatsoever you do, do it for the sake and Love of God, and with a Desire to glorifie Him by the smallest of your Actions, as well as the greatest. When you are Reading Religious Subjects any part of the Day, you would do well to stop now and then, and betake your self to Silence, especially when any Thing in Reading touches and affects you; and then such Reading will edify and nourish your Soul: For our Soul stands as much in need of Nourishment as our Body, without which it withers and decays; and when it feels no Nourishment or Sweetness within, it turns itself upon Objects without, and by Degrees loses its inward Condition. I hope it will not be so with you, but, that, God who has begun His Work in you, will finish it. I have great Hopes of your Soul if you continue faithful to the Beginnings of the inward Work. 'Tis the true Way of becoming Happy. O the Great

Great Happiness, My Lady, of appertaining to Jesus Christ! 'Tis the Balm which sweetens all the Pains and Bitters of Life.

Don't think of undergoing Austerities, but die to the Taste and liking you have for them: Your Health won't admit of it. The Enemy is very busie when he sees a Soul willing to betake it self to silent Prayer, and whose Body is weak and unhealthy, to give it a Taste and liking for Austerities. He does it upon a two-fold Account; First, that its Mind may be turn'd outwards, and so hinder'd from bending its Force inwards; Secondly, that He may quite destroy its Health, and frustrate by that means, the good Purpose of God. If you had a robust and sound Body, and suffer'd your self to be rul'd by your Appetite, I should not talk to you after this manner.

But I will teach you another Kind of Mortification, which without hurting your Health, will have a greater Effect than the Austerities you shall chuse. Mortify your peculiar Tastes, your Propensities, and your Inclinations, and as for your own Will never adhere to it: Turn that against your own Will and Judgment, which you are for turning against your Body. Bear with Patience and Resignation, your excessive and frequent Pains: Suffer out of Love to God, all that may happen of Contradiction, ill Manners or Negligence in those who serve you: Bear with that which thwarts, which displeases, and which incommodes you, in Union and Fellowship with the Sufferings of Christ; and that Daily and Hourly. By this Practice you will take very bitter Remedies to honour the Gall and Vinegar which Jesus took. You will then loose the Desire of giving that which is not yours. For we ought not to give Alms but with what is our own; and one that owes more than he has, cannot give but of what belongs to another: (The Obligation of paying ones Debts, is not sufficiently known) Die to all sorts of Height and Mag-

nificence, and you will make a greater Sacrifice to God, than if you fasted every Day of your Life with only Bread and Water. All depends upon the mortifying our Will and Corrupt Affections. * This is what St. Paul calls the Circumcision of the Heart. Nature loves what is showy and splendid. Make no Scruple of eating Flesh on Fast Days: I wish to God all who do, had as much need of it as you have. Receive the Communion as often as you can. Jesus Christ is the Bread of Life which nourishes and quickens our Souls. I will never forget you when before Him, for I greatly wish that He may reign and Rule in you.

We shall now let the Reader see a Letter this Lady writ to a Man of Note and Learning, and leave him to reflect upon the happy Consequences, which would have ensu'd to the whole Kingdom of France, if this Lady had been suffer'd to continue thus instructing the young Ladies of † St. Cyr, brought from all parts of the Nation: And what Advantages would accrue to private Families, Cities, Towns and Countries, if Ladies of Quality were every where so instructed.

DENY your self, My Dear Brother, for as long as you rely on your own Understanding and follow your own Will, under what Pretext soever it may be, you will never acquire either pure Prayer, or pure Love; you will never be truly spiritual; your Imagination will never be free from Phantoms, nor your Mind from tumultuous Thoughts you will never be at Liberty, but always embarrass'd and unsettl'd in your self, striving at what you possess not, and tyr'd and disgusted with what you have. You will carry
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* Rom. ii. 29.

† Then might Racine, with a great deal of Truth justness and propriety, have made Piety say, de la Maison de St. Cyr.

See what the Lady herself says of St. Cyr, page 66.

Self about with you every where, and where ever you be, you will be incommoded and overcharg'd with its Burthen. You will never enjoy, nor partake of the pure Light and Truth. Your Knowledge and Understanding will always be mix'd with your own Reason, and consequently always defective: You will have a kind of obscure and blind Faith, but never that Pure Faith which is disintagl'd and freed from all visible Objects, and from all Wavering and Uncertainty.

This naked and pure Faith hindering the Soul from minding, or looking at the Things which are conceiv'd by the Imagination and Reasoning, puts it into a quiet State and peaceable Habitation, in which the Truth dwells, and there we see all the preconceiv'd Opinions of Men, to be full of Mistake and Falshood.

'Tis this Truth, or naked and pure Faith which unites us to the Divine and Pure Essence, and makes us pass into Him, when we are going to be detain'd or fix'd down by any Thing here on Earth, good or bad. The Soul thus empty'd and made naked by Faith, and the Will excited and purify'd by Love, we come then to embrace that pure Love which is clean and free from all Self-interest whatsoever; and so continue lost to our selves, both here and hereafter to all Eternity: For being only fix'd and attach'd to that Immense Object, we let Him dispose of us, as He thinks fit; we are contented in all Conditions and Places He puts us; we are even content with our Afflictions and Poverty, because He remains always what He is, The great and Immutable ALL Infinitely Happy. And my Afflictions and Misery not being able to affect or alter his Happiness, ought neither to affect or alter mine.

Remember well, Dear Brother, and never forget it, Whatsoever takes us off from the Creature to restore and unite us to God is best. That which makes us die to our

own Excellence, to our own short and limited Views of Perfection, is always best, because 'tis most honorable and glorious to God. Hitherto you have practis'd, and been, well acquainted with exterior Virtues, but you have not well understood what the perfect Denial of Self is, which is of vast Extent; 'tis nothing less than a total Resignation of our own Will and Judgment: You have not been thoroughly made acquainted with a simple, Child-like perfect Obedience and Subjection towards God, and also towards Man, an Obedience which comes from true Humility; and which retains nothing of Self-conceit, nor of Self-will; that can judge of the Nature of Obedience or of God's Commandment, or that can examine and compare it.

There are People who follow their own Reason, instead of Subjecting it to the Eternal Reason. These Persons abide shut up in their own human Wisdom, and never partake of the Wisdom of Christ, who was the most humble and submissive that ever was. I am not speaking of an Humility virtuous to all Appearance, but an Humility that springs from a perfect Knowledge of what we are, which is an Annihilation; and is produced by the Denial of our selves. 'Tis an Humility and Subjection, which becomes so natural to the Soul, that it practices it with the greatest Ease, and as it were without perceiving it.

Now you are far from this, tho' you are regular and virtuous in Appearance to a great Degree: But this is what God requires of you, and calls you to; And you cannot fully answer your Vocation without it. * My Dear Child of whom I every Day travail in Birth with great Pain and Anxiety; until Christ be formed in you; Let me say to you with the Apostle: † Be not wise in your own

* Gal. iii. 19.

† Rom. xii. 16.

own Conceit; but subject your self entirely to Jesus Christ, that he may lead and direct you, not by Fleshly Wisdom § but by the foolishness of the Cross; by a Child-like Simplicity, and by all that to which He has call'd you, to which Call of Grace you have not as yet comply'd.

O the Fear I have upon me, lest instead of becoming humble and Child-like, to which you have a Natural Aversion and Opposition, you should become still more Wise and great! If you become not as a little Child, you shall not enter into the Kingdom of Heaven: You will not possess and enjoy God; you will remain troubled and perplex'd; floating, doubting, uncertain and undetermin'd; or else bound up and fix'd in your own Sense, without chusing the Good part, which is that of God's Will. * I thank Thee O Father Lord of Heaven and Earth, because Thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes, even so Father, for so it seem'd good in Thy Sight.

O how I desire, My Child, that you would follow the Advice given you here on God's behalf. † Fire and Water, Good and Evil are set before your Eyes, chuse which you will. If you follow not the Counsel I have given you, I am fearful that you will swerve insensibly from the Truth. The Evil will be great before you conceive it; it will become almost incurable: I shall have a Sense of it, and 'twill make me just die of Pain and Sorrow. I hope you will do what I have told you, and that you will become in so doing my Consolation and my Joy. AMEN JESUS.

Besides the excellent Counsel and Advice in the foregoing Letter, the Reader will find in the short Account

§ 2 Cor. i. 12.

* Matt xi, 25. † See Ecclesiasticus, Ch. xv. 16.

count of this Lady's Life, more of the same Kind given to Ministers and Clergymen, which bespeak her profound Knowledge of Religion, and the Mysteries of Godliness. But some will be ready to say, what Right or Authority had this Woman to teach and instruct *MEN*, since the Apostle says, 1 Tim. ii. 22. *I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence?* To this we reply;

Had this Woman taken upon *her self* to teach; or had she usurp'd Authority over the Man, she had certainly incur'd blame, by not complying with the Apostle's Prohibition: But if she neither *took upon her* to teach, nor did usurp Authority over the Man; but only spake her own Experience and what Christ put into her Heart, what blame can such a Woman incur?

If *Christ* reveal'd Himself to her, and inflam'd her Heart, with His Love, what should hinder her from going *into the City*, and saying to the Man, * *Come see a Man which told me all Things that ever I did, is not this the Christ.*

Le Maître de Sacy, whose Annotations on the Bible are much approv'd in *France*, observes upon those Words of the Evangelist, that "all the Holy Fathers agree that the Words of Jesus Christ inflam'd the *Samaritan* Woman with a *Holy Ardor*. St. John Chrysostom says, that she felt in her the Heat of that *Divine Fire*, which the Son of God came to kindle upon Earth; so that having forgot what she came for to the Well, she thought of nothing but to draw all the Inhabitants of the City to *Jesus Christ*. Wonderful Effect of Grace which He shed in her Heart! She being, says, St. *Augustin* strip'd of all
Worldly

* John iv. 28, 29.

„ Worldly care and Desire figur'd by her *Water-Pot*
 „ she left, she hasted to preach the *TRUTH*. She
 „ was come to draw Water, but having found the
 „ Source of all *Good*, she neglected the perishing Wa-
 „ ter of *Jacob's Well*: She imitated the Self-denial
 „ of the Holy Apostles: She prefer'd the Affairs of
 „ Salvation to the Necessaries of this Life, and
 „ as they left their *Nets* being call'd of *Jesus Christ*,
 „ so she willingly left her *Water-Pot*, tho' no-body
 „ commanded her to do it, that she might acquit her
 „ self in some sort of the Function of an *Evangelist*,
 „ by an *Inward Motion* of Grace that animated her.

„ This Woman's Heart, says *Theophilact*, was so en-
 „ flam'd with what was said to her, that she quickly
 „ prefer'd the *Water* of Christ to *Jacob's Well*, and
 „ is made an Apostle Ordain'd by the *Faith* she receiv'd
 „ in her *Heart*, and she *Teaches* the Whole City, and
 „ draws them to *CHRIST*.

This is what the Ancient Fathers say of the Woman
 of *Samaria*, and the famous *Quesnelle*, in his Moral
 Reflections on the New Testament adds, „ That Christ
 „ was upon her Tongue to bless the Word of Eternal Life,
 „ which she Declares to them of her own *Experience*;
 „ and he says, 'Tis a meer Illusion to imagine that the
 „ Mysteries of Religion ought not to be communicated
 „ to this Sex, after such an Example of Trust and Con-
 „ fidence which *Jesus Christ* shew'd this Woman.“
 „ And,

Le Maistre de Sacy further observes in his Annotations,
 „ upon what is related of the *Samaritan Woman*,
 „ That *Jesus Christ* in His Way and Manner of Con-
 „ verting the *Samaritans*, was pleas'd to trace out, and
 „ leave us a Pattern or Image, of the future Conversion
 „ of the *Gentiles*: 'Tis not any where said, as *Chrysostom*

„ *sestom* takes Notice, that the Son of God did any
„ *Miracle* among them; and we have good Grounds
„ to believe that He did none, because when they came
„ to speak of what made them believe in Him, they
„ alledge no other Reason for it, than that they had
„ heard Him themselves: *Now we believe, for we have*
„ *heard Him our selves.*

„ The *Samaritans* therefore were worthy of double
„ Admiration, *First* because they believed in *Jesus*
„ *Christ*, and yet always appear'd to be at a greater
„ Distance from Him than the *Jews*; and *Secondly*, that
„ they believed in Him, tho' He wrought no Mira-
„ cles among them. And a sure Token that their Faith
„ was sincere is, that whereas this Woman who first
„ spake to them of Christ, having told them that He
„ had discover'd to her, her whole Life, was content
„ with only saying, *is not this the Christ?* But they
„ with the greatest Assurance say, *we know that this is*
„ *indeed the Christ, the Saviour of the World.*

„ Now, what was this, says *Chrysostom*, that drew this
„ Confession from them; and who had they *seen* before,
„ whom He had sav'd that they should cry out as they did,
„ *We know that this is indeed the Saviour of the World?*
„ They had only heard His Preaching, or Discourse,
„ and they speak as if they had seen Him work Mira-
„ cles. But the Things which they had heard from
„ His Mouth, were truly Great and Divine; for it was
„ the very WORD of God the Apostle speaks of,
„ *Quick and Powerful, and sharper than any two-edged*
„ *Sword, piercing even to the dividing asunder of the*
„ *Soul and Spirit, and of the joints and Marrow, and*
„ *is a Discerner of the Thoughts and Intents of the*
„ *Heart.*

If then, Preaching, or the Manner and Method which
our Blessed Lord and Saviour Jesus Christ took to con-
vert

vert the *Samaritans*, be as *Le Maître de Sacy* observes, the Image or Pattern of the future Conversion of the Gentiles, or People, we have the most Authentick Proof and Example, that a Woman may Teach and Preach; for here is a Woman sought out and instructed in Religion by Christ Himself; * *Jesus saith unto her, Woman, believe me, the Hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: We know what we worship, for Salvation is of the Jews: But the Hour cometh, and now is, when the True Worshipers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him: God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth.*

„ Christ, says *Matthew Henry* on *John* iv. 26, did never make Himself known so Expressly to any, as He did to this poor *Samaritan* Woman, and to the blind Man; *John* ix. 37, No, not to *John Baptist*, when he sent to Him, *Mat.* ix, 4, 5. No, not to the *Jews*, when they challenged Him to tell them whether He was the *Christ*, *John* x, 24. But Christ would thus put an Honour upon such as were poor and despised, *James.* ii. 6. This *Woman* for ought we know, had never any Opportunity of seeing *Christ's* Miracles, which were then the ordinary Method of Conviction. But, God can make the *Light of Grace* shine into the Heart; even where He doth not make the *Light of the Gospel* shine in the Face.“

And Christ did not only put an Honour upon this Woman, by discoursing with, and instructing her in so familiar a Manner, but also in ratifying and confirming her Embassy and Commission to the Inhabitants

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of

* *John* iv. 21. 24.

of the City of *Sychar*, presently after in His own Person. Was ever any Ambassador so honour'd; or, had ever any Apostle a better Commission?

The Inference we shall now draw from what is Recorded in Scripture of the Woman of *Samaria*, is this; If it is not the Business, or Province of a Woman to Teach or Preach; or, if it is a Shame for a Woman to speak in the Church, or a public Assembly of Men and Women, as *Many* have been taught to believe, certainly *Christ*, the Author of our Holy Religion, would have check'd the Zeal of that Woman, and not have permitted her to go into the City, and proclaim Him publicly to the Men. But, since it no where appears, by Scripture, that He did in the least discountenance, or check her, but approv'd of what she did, we must conclude with *Quesnelle*, that, “ This a meer Illusion
 „ to Imagine that the Mysteries of Religion, ought not
 „ to be communicated to this Sex, after such an Ex-
 „ ample of Trust and Confidence, which Jesus Christ
 „ shew'd this Woman.” And,

The same *Quesnelle* says, of *Mary Magdalen* upon these words of Christ after His Resurrection, *John* xx, 17, 18. *Jesus saith unto her, touch me not; for I am not yet ascended to my Father: But go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.* “ *Magdalen* is a new
 „ APOSTLE, and the first Apostle of Jesus risen. All
 „ her Joy is to do the Will of her Master, and to make
 „ Him known to others, by fulfilling her Commission.
 „ Whoever is honour'd with the Mission of Jesus Christ,
 „ must leave the sweetness found at His Feet, in the sight
 „ and Contemplation of his Mysteries, to declare and
 „ communicate Him to others.”

If therefore *Mary* so commission'd and honour'd in the Sight

Sight and Presence of the Apostles and Brethren; and the Woman of *Samarita* before the *Men* of *Sychar*: If the Examples also of *Miriam*, a Prophetess in the Camp and Congregation of the *Israelites* journeying from *Egypt* to the Land of Promise; and of *Deborah* a Prophetess, and Mother in Israel; both of them in the Days, when the Jews were more immediately under the Direction and Government of God: If the Promise of God by the Mouth of the Prophet *Joel*, That in the Last Days namely, the Days of the *Messiah*, He would pour out of His Spirit upon all Flesh, upon Sons and *Daughters*, Servants and *Handmaidens*; and that they should *Prophecy*: If the Nature of Society, its Good and Prosperity, in which Women are conjointly and equally concern'd: If their known Fitness and Capacities for Instructors, both in Civil and Religious Duties: If their *Souls* of equal Value, in the Sight of God, with Men's, be not Reasons sufficient to convince the *Reader* of the Lawfulness and Expediency of Women's Teaching and Preaching, because of two Texts in *Paul's* Epistles, viz. 1 *Cor.* xiv, 12. and 2 *Tim.* ii, 12. let him consult the *Paraphrase* and Notes of *John Locke*, who has shewn even to a Demonstration, that the Apostle by what is said in those Texts never design'd, or intended to hinder Women from *Praying or Propheying*, with an *audible Voice*, in the Congregation, or Church, provided they were dress'd as became Women professing Godliness, and did not of their own Will *assume the Personage* of Doctors or speak there as Teachers, but purely from the * *Motion and Impulse* of the Holy Ghost.

For can it be imagin'd, that this enlighten'd Apostle,

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who

* 2 *Pet.* i. 21. Prophecy came not in old Time by the *Will* of Man; But holy Men of God spake as they were Moved by the Holy Ghost. "As to Propheying,

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who thought so freely of the only *establiſh'd* Religion men in the World, clear of Idolatry, as to ſay, *He is not a Jew which is one outwardly; neither is that Circumciſion which is outward in the Fleſh: But he is a Jew, which is One inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praise is not of Men but of God.* *

He who told the *Galatians*, that in *Chriſt Jeſus*, neither *Circumciſion* availeth any Thing, nor *Uncircumciſion*, but a New Creature; that all the Law is fulfilled in one Word, even in this, *Thou ſhalt love thy Neighbour as thyſelf*; and that, *There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are All One in Chriſt Jeſus.*

Can it, we ſay, be thought that one ſo generous in his Way of Thinking as this Apoſtle was, would have gone about to abridge the *Women* of any Priviledge the Goſpel had given them? Would he have fruſtrated the good Purpoſes of God, in pouring out of his Spirit upon *Daughters* and *Handmaidens*? Would He have quenched the Spirit, by which alone He himſelf was made a Miniſter, or deſpiſ'd Propheſyings in *Women*?

Is it likely, or probable, that in one Part of an Epistle he would give Directions how a *Woman*, as well as a Man ſhould pray and propheſy in publick, and
preſently

„ ſays Locke, the Apoſtle in expreſs Words tell us 1 Cor.
„ Ch. xiv. 3. and 12. that it is ſpeaking in the Aſſembly.
„ The ſame is evident as to *Praying*, that the Apoſtle
„ means by it praying publickly, with an *audible Voice*
„ in the Congregation. vid. Ch. 14.—19.“ This
John Locke obſerves in behalf of *Women's Praying and Speaking* in publick.

* Rom. ii. 28, 29.

† 1 Theſ. v. 19. 29.

presently after in the very same Epistle, forbid *Women* endow'd with the Gifts of Prayer and Prophecy from *speaking* in the Church, when according to his own Explication and Definition of Prophecy, 'tis *§ speaking unto others to Edification, Exhortation and Comfort.*

If for the sake of Order and Decency he thought fit to enjoin so *✠ Women* to keep Silence in the Church, who, forgetting the Modesty and Subjection which the Law and Custom of the *Jews* requir'd of their Sex, did of their own Will and Accord take upon them to dispute, and ask Questions in the Church, which, *if they had wanted to learn, had better been ask'd of their Husbands at Home*; does it therefore follow that he intended to prohibit Women from speaking in the Church, as they should be influenc'd and mov'd of the Holy Spirit?

The Apostle in this very Epistle to the Church of Corinth, says, ** Follow after Charity, and desire Spiritual Gifts, but rather that ye may Prophecy: Again, I would that ye All spake with Tongues, but rather that ye Prophesied.* Here the Apostle speaks to the Church in general; and the Word *all* takes in every individual Member

H 3

of

§ Cor. xiv. 3.

* I Cor. xiv. 1. 2.

✠ „ *The Women in the Churches, says Locke, were not*
 „ *to assume the Personage of Doctors, or speak there as*
 „ *Teachers; this carried with it the Appearance of Supe-*
 „ *riority, and was forbidden. Nay, they were not so much*
 „ *as to ask Questions there, or to enter into any sort of*
 „ *Conference. This shews a kind of Equality, and was*
 „ *also forbidden; But yet tho' they were not to speak*
 „ *in the Church, in their own Names, or as if they*
 „ *were raised by the Franchises of Christianity, to such*
 „ *an Equality with the Men, that where Knowledge,*

„ or,

of the Church: And since he had just before given Direction about a *Woman's Praying* and *Prophefying* as well as a *Man's*, we conclude his *Desire* extended as well to *Women* as to *Men*; certainly the Word *all* includes both *Men* and *Women*, otherwise the *Desire* of *Paul*, who was made a Minister of the *Spirit*, would have been more narrow and confin'd than that of *Moses*, who was only a Minister of the *Law*; for when *Josbua* the Son of *Nun* came and told *Moses* that *Eldad*, and *Medad* Prophefied in the *Camp*, and desired *Moses* to forbid them; *MOSES* said unto him, *enviest thou for my sake? Would God that All the Lord's People were Prophets, and that, the Lord would put His Spirit upon them.* Now, *All the Lord's People* most certainly comprehended the *Miriams* and *Deborahs* in the *Camp*, as well as the *Eldads* and *Medads*. Besides,

If we consider that God had promis'd that in the latter Days, He would pour out of His Spirit upon Son's and Daughters, and that they should Prophecy, it cannot be thought that so great a Minister of the Spirit, well acquainted with the Design of the Gospel, and the Predictions of the Prophets, would abridge the Women any Privilege, design'd and granted them of God. But,

'Tis

or Presumption of their own Abilities emboldened them so it, they might take upon them to be Teachers and Instructors of the Congregation, or might at least enter into Questionings and Debates there. This would have had too great an Air of standing upon even ground with the Men, and would not have well comported with the Subordination of the Sex. But yet this Subordination which God, for Orders Sake, had instituted in the World, hinder'd not, but that by the Supernatural Gifts of the Spirit, he might make Use of the Weaker Sex, to any extraordinary Function when ever he thought fit, as well as he did the Men.

'Tis clear and Evident, by Scripture, that the Promise of God respecting Women, was ratify'd and confirm'd in the first Christian Church; for 'tis said, * *When the Day of Pentecost was fully come, they were all with one Accord in one Place,-----And they were all filled with the Holy Ghost, and began to speak with other Tongues as the Spirit gave them Utterance.* And when the Multitude which came together to see them, were amazed, and said one to another, *What meaneth this?* Peter standing up with the Eleven, lift up his Voice, and said to them,-----*This is that which was spoken by the Prophet Joel, it shall come to pass in the last Days saith God, I will pour out of my Spirit upon all Flesh; and your Sons and Daughters shall Prophecy, &c.* Now Peter's saying, This is that which was spoken by the Prophet Joel, and immediately applying his Prophecy to what pass'd and was beheld in that Assembly, is a plain Indication that *Women* Prophesied there as well as Men, otherwise Joel's Prophecy had been improperly apply'd,

Hence we infer and conclude, since the Gifts and Graces of the *Holy Spirit* were poured out upon Women as well as Men, in that first Evangelical Church, or Assembly, and by the Instance of *Philip's* four Daughters who were Prophetesses, continu'd flowing like the *Widow's Oil*, from Vessel to Vessel; 'tis absurd to think, that the free and generous Apostle of the *Gentiles* would have stop'd or hinder'd its flowing in any Person whatsoever. For,

Can we think that he would have hinder'd either of *Philip's* Daughters from speaking in the † *Assemblies*?

H 4

Or

* *Acts. ii. 1. 2.*

† *Now says John Locke that the Spirit of God*

Or those Women of whom he writes in these Terms :
 § I intreat thee true Yoke-fellow help those Women which
 labour'd with me In the Gospel, whose Names are in the
 Book of Life? Or Priscilla * who, together with her
 Husband, took unto them Apollos, an eloquent Man, and
 mighty in the Scriptures, and expounded unto him the
 Way of God more perfectly? Priscilla of whom he makes
 this Honourable mention, in his Epistle to the Ro-
 mans, Ch. xvi. 3. Greet Priscilla and Aquila, my Hel-
 pers in Christ Jesus; who have for my Life laid down
 their own Necks: Unto whom not only I give thanks,
 but also all the Churches of the Gentiles?

„ Tell me I pray, says *Chrysostom*, what Queen ever
 „ shone so bright, or had that Esteem as this *Tent-Ma-*
 „ *ker's* Wife? She is in the Mouths of all, not for
 „ ten or twenty Years only, but even to the very com-
 „ ing of Christ. And every body says that of her,
 „ which is a greater Ornament than a Royal-Diadem
 „ could be. For what could be greater, Nay, what
 „ equal to this, *She was an Assistant, or, Helper to*
 „ *Paul. She hazarded her own Life to save the Teach-*
 „ *er of the World?*

„ Take Notice therefore how many Queens and great
 „ Ones too, lie in obscure Silence, While this *Tent-*
 „ *Maker's* Wife is every where spoke of, together with
 „ the *Tent-maker*. And where ever the Sun is seen, there
 „ the Fame of this Woman is carry'd. The whole
 „ World, *Persia, Scythia, Thrace*, and those who live
 „ in the most remote Parts admire the *Heavenly Wis-*
 „ *dom* of this Woman, „ What

„ and the Gift of Prophecy should be poured out upon Wo-
 „ men as well as Men, in the Time of the Gospel, is plain
 „ from Acts 1, 17. and then where could be a fitter Place for
 „ them to utter their Prophecies in, than the Assemblies?

§ Phil. iv. 3.

* Acts xviii. 24.

„ What Riches, what Diadems, what Purple Gar-
 „ ments would'st thou not cast away with Pleasure to
 „ have such a Testimony? Nor is there Room for
 „ any to say, they went indeed through Dangers, and
 „ bestow'd their Money liberally, but they neglected
 „ *Preaching*; for, for this very cause he calls
 „ them his *Fellows-Labourers* and *Fellow-Ministers*. Nor
 „ is that *Chosen-Vessel* ashamed to call a *Woman Fellow-*
 „ *Minister*, but glories in it, for he looks not at the
 „ *Nature* of the *SEX*, but crowns the *Disposition*.“

Besides this Encomium on *Priscilla*, *Chrysostom* has said
 very handsome Things of all the Women which the
 Apostle commends and Greets in his Epistle to the *Ro-*
mans. These Women, says he, were more fervent
 than Lions in their Zeal, partaking freely with the
 Apostles † *in the Labours of Preaching*: And of *Phebe*
 whom our Translator call, a *Servant of the Church*
which is at Cenchrea, and thereby have made some think
 she was only one who look'd after the Church, in some
 inferior Office: “ Behold says *Chrysostom*, how he ho-
 „ nours her, for he remembers her before all the Rest,
 „ and calls her Sister: *I commend unto you Phebe our*
 „ *Sister, who is a Minister of the Church at Cenchrea*.
 „ 'Tis not a Thing of small Moment to be call'd the
 „ *Sister of Paul*. He adds, also Dignity to her in cal-
 „ ling her *MINISTER*.“

And *Theoderet* almost Contemporary with *Chryso-*
stom, about three hundred Years after the Apostles, says,
 * „ The Fame of *Phebe* was spread throughout the
 „ World; and that she was known not only to the

H 5

„ *Romans*

† *In Laboribus Prædicationis gratia Subeundis.*

* *In universa Terra celebris Mulier facta est: nec eam
 soli Romani & Græci cognoverunt, sed etiam Barbari
 omnes.*

„ *Romans and Greeks*, but also to the *Barbarians*,⁹ which implies that she had travel'd much, and propagated the *Gospel* in Foreign Countries.

Chrysostom and *Theophylact* also, take great Notice of *Junia*, mention'd in the Apostle's Salutations: In our Translation 'tis, *Salute Andronicus and Junia my KINSMEN, and my Fellow-Prisoners, who are of Note among the Apostles*. By the Word *Kinsmen* one would take *Junia* not to have been a *Woman*, but a *Man*, and no doubt she has pass'd for such ever since the Translation was made: But *Chrysostom* and *Theophylact* who were both of them *Greeks*, and consequently knew their Mother Tongue better than our Translators, say she was a *Woman*, it should therefore have been translated, *Salute Andronicus and Junia my KINSFOLK*: “This,” says *Chrysostom* seems to be spoken in their Praise. „ this is a Magnificent Crown, a notable Testimony; „ Again he extols them; *Who are of NOTE among the Apostles*; That they were *Apostles*; is a great Thing „ but consider what a great *Encomium* it is to be of *NOTE* among them.

„ They were of Note for their *Labours*, and good „ Works. * O wonderful! How great was the *Heavenly Wisdom* of that *Woman JUNIA* who was „ thought worthy of the Appellation of the *Apostle*.“

„ It was, says *Theophylact*, speaking of *Andronicus* „ and *Junia*, a great Thing they were *Apostles* especial- „ ly

* We find a passage in the 17th Homily of *Marcarius the Egyptian* who liv'd at no great distance from the Time of *Chrysostom*, which will show in what Sense the Word *Philosopher* was used by those *Christian Greeks*.

For they are truly *Wise*, and *Warriors*, and *Men of Courage*, and *Philosophers of God*, who are govern'd and led according to the inner Man by the *DIVINE POWER*.

ly since *Junia* was a *Woman*, but much more so, that they were of *NOTE* among the Apostles. And in his Explication of *1 Cor. xi. 5.* where the *Apostle* giving Direction about Prophefying says, *every Woman that prayeth or Prophefieth with her Head uncovered, dishonoureth her Head, for that is even all one as if she was shaven:* He takes Notice that there were many *Woman* who had the Gifts of Prophecy besides the *Daughters of Philip*. And *Eusebius*, in his *† Ecclesiastical History*, has cited an ancient Writer who speaks of *Amias* a *Prophetess* in *Philadelphia* next after the *Daughters of Philip*: And says, That the *Apostle's* Opinion was, That the Gift of Prophecy ought to continue in every Church till the last Advent or Coming of our Lord.“

And if we look farther into Ecclesiastical History, we shall find *Woman* very eminent, and renown'd in the Church, long after the Apostles Days. *Dr. Lowth* in his Comment on *Joel* upon these Words, *Your Sons and your Daughters shall Prophecy*, says, “The Gift of Prophecy was bestowed upon some *Woman* under the Old Testament, as upon *MIRIAM*, *Ex. xv. 20.* *DEBORAH*, *Jud. iv. 14.* and *HULDAH*, *2 Kings, xxii. 14.* But this Gift was more frequently confer'd upon them in the Times of the *New*. Thus we read of *four Daughters of Philip* the Evangelist, who did Prophecy *Acts xxi. 9.* and Church-History affords us several other Instances; such as *Perpetua* and *Felicitas*, who were Martyrs for the Christian Faith. *Potominia* mentioned by *Eusebius*, *Lib. iv. Chap. v.* and others.“ And,

The Compilers of the *Magdeburg Centuries* tell us, *
That

† Chap. ii. 28

* Cent. 2, *SOPHIA* ex Italia Roman cum tribus filiabus venit, ibique multas Matronas Ethnicas ad Christi fidem convertit.

That about the Year of Christ, 126, there was one SOPHIA who came to *Rome* with her three Daughters, and converted many of the *Gentile* Matrons, or Ladies to the Faith of Christ.

And *Justin Martyr*, who liv'd till about the Year 150, says in his Dialogue, or Discourse with *Trypha* the *Jew*, That both *Women* and *Men* were seen among them who had the Gifts of the Spirit of God, according as *Joel* the Prophet had foretold, by which he strove to convince the *Jew* that the *latter Days* were come, and consequently the *Messias*, for by that Expression *Manasseh Ben Israel* tells us, that all their Wise Men understood the Times of the *Messias*. And,

Dr. *Lowth* farther observes upon that part of *Joel's* Prophecy, "That the *Plentiful* Effusion of the Holy Spirit is mention'd by the Prophets, as the peculiar Character of the Gospel State: And it is elsewhere compared to the pouring Waters upon thirsty Land, whereby it becomes Fruitful. See *Isa.* xlv. 3. liv. 13. *Jer.* xxxi. 34. *Ezek.* xxxvi. 27. compare with *John*, vii. 29."

Irenaeus also who liv'd many Years after *Justin Martyr*, says, *Lib.* 2. *Cap.* 57. "We cannot declare the Number of Graces, or Gifts, which the Church throughout the World having received from God, in the Name of *Jesus Christ* who was crucify'd under *Pontius Pilate*, does exercise in aid and for the Benefit of Nations and People, neither seducing any, nor taking Money from them: For as she has freely received from God, so she freely ministers to others."

And in another place he says, "§ Where the Church is, there is the Spirit of God; and where the Spirit

§ *Lib.* 3 *Cap.* 40. *Ubi enim Ecclesia, ibi & Spiritus Dei*

„ rit of God is, there is the Church, and all Grace;
 „ Now the Spirit is Truth. Wherefore they who
 „ partake not of the Spirit, are neither nourish'd up
 „ to the Life by the Breast of the Mother, nor do they
 „ perceive the *clear Fountain* proceeding from the Bo-
 „ dy of Christ; but hew to themselves broken *Cisterns*,
 „ and drink of the foul and corrupt Water of the Crea-
 „ ture; these, leave the Faith of the Church, that they
 „ may not be converted, and reject the Spirit, that
 „ they may not be taught and instructed.“

These Passages in the Works of *Irenæus*, shew us how much the Church depended on the Teaching of the Spirit in his Time, and how plentifully its Gifts and Graces were pour'd out and diffus'd: And that they continu'd to be pour'd out both on Men and *Women*, a great while after *Irenæus*, will be seen by the following Observation of a very learned Antiquary. * “We
 „ have prov'd says *Dodwell* in his *Dissertations on Ire-*
 „ *naus*, that the extraordinary Gifts of the Spirit of
 „ Prophecy, were given to others besides the Apostles
 „ and that not only in the *First* and *Second*, but in the
 „ *Third* Century also, even to the Time of *Constantine*:
 „ Men of all Sorts and Ranks had these Gifts. yea
 „ and *Women* too.“

The Reader has now laid before him a true and
 genuine

¶ *ubi Spiritus Dei, illic, Ecclesia & omnis gratia: Spiritus quatem Veritas. Quapropter qui non participant eum, neque a mammillis matris nutriuntur in vitam, neque percipient de corpore Christi procedentem nitidissimum fontem: Sed effodiunt sibi locus detritos de fossis terrenis, & de cæno putridam bibunt aquam, effugientes Fidem Ecclesia ne traducantur, rejicientes vero Spiritum ut non erudiantur.*

* *Difert, in Irenæum, P. 96. Aliis itaque quam Apostolis date esse extraordinaria Spiritus prophetici Dona, jam alibi probavimus, nec en Primo modo aut Secundo Seculo, verum etiam in Tertio usque ad Tempora Constantini: Habebant quidem Dona illa omnes omnium Ordinum homines, etiam MULIERES.*

genuine Relation of the preaching of the Gospel from the Conversion of the *Samaritans*, to the Time of *Constantine* the Emperor, about the space of three hundred Years, during which 'tis plain from *Scripture*, and the purest *Antiquity*, that *Women* were concern'd and employ'd in the propagation of Religion and the Knowledge of Christ, as well as Men, agreeable to the Design and Promise of God, That Sons and Daughters, Servants and Handmaidens should Prophesy, in the Time of the Gospel, * or last Days, as 'tis call'd.

How, or for what Cause, the Gifts of Prophecy, or speaking by the impulse and Motion of the Holy Spirit, which the Apostle prefer'd to all other Spiritual Gifts came afterwards so to decline and dwindle in the Church, that except in remote and desert Places, and in † *Valleys* hid and cover'd with very high and almost inaccessible Mountains scarce any Traces of it, are to be found for Ages together; we shall leave to the Enquiry of others: But thus much we thought requisite to observe, as an Apology for the Lady, who, in the Memoirs she has left of her Life, speaks of the sudden Conversions wrought in many Souls, by means of a Gift God had given her, of *discerning of Spirits*, or the States and Conditions of such as apply'd to her for Spiritual Counsel and Advice.

She speaks likewise of an Apostolick State which she felt her self invested with on a sudden, that is, as we take it, a Gift or *Manifestation* of the Spirit, the Apostle

* *Acts*, ii. 17.

† See P. Allix's *Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont* p. 194. 2. 16. which shew that they held it lawful for Women to teach as well as Men,

postle calls *§ the Word of Wisdom* which enabled her to unfold the *Mysteries* of Godliness, and made her willing to expose and hazard her Life, as the Apostles did, for the Salvation and Good of others. “† Daring, says she, the general Applause I had, our Lord Jesus Christ let me see what the Apostolick State was, with which he had honour'd me: *That to give up one's self to the Aid of Souls, in the Purify of the Spirit, was to expose one's self to the most cruel Persecution.*” How truly this was verify'd afterwards, as to her self, the Reader may see in the Account of her Life and Writings.

These Things may appear very Strange, but certainly God is the same *Yesterday, to Day* and for *Ever*; and bears the same Relation to all His Children of what Age or Time soever; and therefore there is *Now*, and even will be the same Goodness, and Benignity in God; the same Good Will and Readiness in Him to give His Holy Spirit, *Now* in this Age for all *Needfull Purposes*, as in former Ages. And,

The very Lip of Truth has said, *Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you; for if Evil Parents give good Gifts to their Children, how much more will your Heavenly Father give His Holy Spirit to them that ask Him.*

* The Apostle also tells us that God is true, and all His Promises are, *Yea and Amen in Jesus Christ*; for any therefore to think that *Promise* of Christ is to be confin'd to the Apostles Days, seems not agreeable to Reason; for the Gifts of the Spirit are as needful now in this Age, as when Christ spake those
Words

§ *Luke xi. 9. 13.*

† *P. 53. * 2 Cor. i. 18. 20.*

Words: What therefore must we think of those who say the Gifts of the Spirit are ceas'd, and that we are to expect now no other *Inspiration*, or *Teachings* of the Holy Spirit, but what we find in our Bibles.

If so, wherein does the *Gospel* differ from the Law? What Privileges has the Ministration of the *Spirit*, more than the Ministration of the *Letter*, saving that the Bibles of *Christians* have more of the Letter in them, than those of the *Jews*? Was the Promise of God concerning the Universal Pouring out of His Spirit in the Latter Days, to be limited to the Apostles Days, or but an Age or two after?

If we are now to expect no other Inspiration, or Teaching of the Holy Spirit than we find in our Bibles, what are we to understand by God's promising to *write His Law in our Hearts*, and *put His Fear in our inward Parts*, to give us a new Heart, and to Circumcise and convert the Heart? " * If He by his good Spirit raiseth
 „ no good *Motions*, or *Ideas* in us, which may dis-
 „ pose us to his Fear, and by Attention to them may
 „ convert and cleanse our Hearts; if He vouchsafes un-
 „ to us no *inward Illuminations*, by attending to which,
 „ we may discern the wonderful Things of his Law, what
 „ can those Words, or *Metaphors* import? Or why
 „ is His Spirit put *within* us, if He hath nothing
 „ to do there? Yea,

„ Why are we said to be strengthened with MIGHT
 „ through the Spirit in the *inward Man*, to do His
 „ Will. † To be enabled through the Spirit to mortify
 „ the Deeds of the Flesh. § Why is this SPIRIT said
 „ to

* See Dr. Whitby's Comment and Appendix to 2 Cor. vi.

† Eph. 3. 16. § Rom. viii. 13.

„ to help our Infirmities, † to purifie our Hearts; §§ to
 „ be unto us a Spirit of Sanctification, the Comforter.
 „ ** the Spirit of Power, Love and a Sound Mind?
 Moreover,

„ If the Holy Spirit hath no Hand in producing, and
 „ carrying on the *New Life*, why is He stiled a *quickning*
 „ or *Life-giving Spirit* * seeing all vital Operations issue
 „ from a Spirit acting in us? Why are we said to *live*
 „ in the Spirit, and to walk in the Spirit. † and to be
 „ led or conducted by the Spirit of God?

„ We are made, saith the Apostle, an Habitation of
 „ God through the Spirit § And the Temples of God thro'
 „ the Holy Ghost which is in us; And, united to Christ
 „ by the Spirit. By this, God becomes our God, and
 „ we his People; our Father, we his Sons and Daugh-
 „ ters. And from our Union by this Spirit to our Head
 „ Christ Jesus, such an §§ inward working is said to be
 „ diffused through every Part of His mystical Body,
 „ as causeth the whole Body to encrease and edify it self
 „ in Love.

„ And the same Apostle declares, That if any Man
 „ have not the Spirit of Christ dwelling in him, he is none
 „ of His. He cannot be the Son of God, †† For as ma-
 „ ny as are led by the Spirit of God, they are the Sons of
 „ God, He hath no Right to call God Father, no Interest
 „ in the Adoption, and the Inheritance of Sons“ For,

‡ By one Spirit are we all baptized into one Body, whe-
 „ ther we be Jews or Gentiles whether we be Bond or Free;
 „ and have been all made to drink into one Spirit. The A-

I

postle

† 1 Pet. i. 22. §§ 1 Cor. vi. 11. ** 2 Tim. i. 7.

* 1 Cor. i. 4. † Rom. viii. 14. 2 Cor. vi. 16.

§ Eph. iv. 16. §§ Coloss. ii. 19.

†† Rom. viii. 9. 17. ‡ 1 Cor. xii. 13. Ch. xiv. 39.

postle knowing also that the Church is built up by the Spirit, bids the *Corinthians* *covet to Prophesy*; and cautions the *Thessalonians* not to quench the Spirit, nor despise *Prophecyings*. This memorable and weighty Caution, *Godeau* Bishop of *Vence* has paraphras'd, or explain'd in these Words, „ Quench not the Spirit of Faith and „ Charity which is in you, or, permit every one to exercise the Gifts of the Holy Spirit, which he has receiv'd „ for the Edification of the Church. Despise not the „ Grace of Prophecy, or the Expositions of the Holy „ Scriptures, which is given to some.”

What Bishop *Godeau* calls the Grace of Prophecy, or Gifts of the Holy Spirit, receiv'd for the Edification of the Church is excellently well describ'd by *John de Labadie*, „ †† *Prophecy*, or the Action of Propheying, says he, is not „ without the Spirit of God; for 'tis by him it is per- „ form'd, and from Him all *Prophecy* and prophetick Speak- „ ing comes. And not only the extraordinary, but the „ ordinary, such as Preaching by the Spirit.

„ The Apostle *Paul* speaking of Revelation says, * if a- „ ny Thing be revealed to another that sitteth by, let the first „ hold his Peace, For ye may all prophesy one by one, that „ all may be comforted; and this Exercise or Gift he explains (in the 12th Chap.) under the Term Revelation. „ Now the Revelation he speaks of is divine, and he „ means by it no other than Manifestation of Truth, and „ Things which the Spirit of Faith and Wisdom gives. „ And by taking Notice that this Revelation may hap- „ pen

†† 1 Cor xiv. 30.

* This *Labadie* is much celebrated for his great Knowledge and Endowments in Things Spiritual, relative to the Reformation of the Church, by the learned *Anna Maria Schurman*. See her Life written in Latin by her own Hand, entitled *A. M. a Schurman, seu melioris partis Electio*.

„ pen of a sudden, whilst another is speaking, he shews
 „ that it must come from God, whose Spirit ought to *teach*
 „ and conduct the Church; as in reality there can be
 „ no other but his Spirit, which can lead and instruct
 „ the Church savingly.

„ We must therefore exclude from the Prophetick
 „ Office all Human Study barely, and the Preparation
 „ which is made by Method and Art, which comes by
 „ a Mans own Effort and Endeavours, but much more
 „ a Spirit of Vanity and Pride; that often carries Men
 „ to speak of God and meddle in Divine Things,
 „ to be seen and taken Notice of. And lastly, the Way
 „ of speaking as Orators and Reticians, who strive to
 „ polish their Language, and speak by Rule and set
 „ Periods. For the Holy Spirit is what ought to fur-
 „ nish both Things and Words. And indeed St. *Paul*
 „ calls it the Administration of the Word of God by
 „ His Power, that is, by the Presence and Assistance of
 „ His Spirit.

„ And St. *Peter* adds, That he who speaks in the
 „ Church; ought to speak there as if God spoke
 „ by him, for otherwise a Holy Church would not
 „ be *entertain'd* and *instructed* Worthily, that is to say,
 „ Divinely. It would be entertain'd and instructed
 „ in a Human Manner, and in Things Divine too,
 „ which ought carefully to be avoided: And such Way
 „ of *Instruction* must be excluded from Gospel Assem-
 „ blies, or they will become human.

„ But to attain to this manner of *Preaching* which is
 „ *Prophefying*, or speaking without study of Things con-
 „ tain'd in the Scriptures; we must partake of *that Spirit*,
 „ which, as *Paul* says, *tries all Things, speaks Mysteries,*
 „ *and searches the deep Things of God*: And as *Luke* says,
 „ *Act. ii. 4. 11.* causes one to speak of the wonderful
 „ *Works of God*.

„* We must partake of *that Unction* from the Holy
 „ly One that *teaches all Things*; and as St. *John* assures
 „us, *teaches all Truths*, † and leads therein, as
 „Christ Himself assures us. As therefore 'tis neces-
 „sary above all, upon such Occasions † that the *Mouth*
 „speak from the *Abundance of the Heart*, so the *Heart*
 „also should be fill'd with *Grace* and divine Sentiments.”

If all who undertake the Pastoral Office were fill'd
 with Grace, and never spake in the Church but from
 the Abundance of the Heart, what Good might we not
 expect from such Sermons! The Reader will find
 some excellent Advice of the same Import in the Ac-
 count of this Lady's Life, where she tells one en-
 gag'd in that Office, That “§ to render his Sermons
 „efficacious they must be the Product of his Love, and en-
 „tire Obedience to the Spirit of God, and must flow from
 „a real inward Experience.” And this we have
 grounds to believe was the Archbishop of Cambray's Way
 of preaching, for the Editor of his Sermons, says, in
 the Advertisement to the Reader, “All these Sermons
 „are the juvenile Productions of this Prelate, when he
 „was only call'd *M. l'Abbe de Fenelon*, for tho' he
 „Preach'd very often in his *Diocese*, yet he had for a
 „long Time us'd to practice, what he has remark'd in
 „his Dialogue upon Eloquence, *never to preach but*
 „*from the Abundance of the Heart*. His Sermons were
 „nothing but the Over-flowing of Love which fill'd his
 „Heart, and shed it self upon the Auditory. The Dis-
 „courses which we now publish, are only the first Blos-
 „soms of Ripe Fruit that came afterwards, of which
 „there is none remaining but in the Hearts of them
 „who heard him.”

Under

* *John*, ii. 27.

† *John* xvi. 13.

§ *John*, xii. 34.

§ See Page, 38.

Under a Sense of the great Want and Necessity of such fort of *Preaching*, we believe the pious Author of the *Whole Duty of Man*, penn'd the following Words in his *Prayer* for the Peace of the Church: "O Lord *JESUS*,
 „ let Thy Spirit stretch out it self upon the Waters of
 „ evil wavering Opinions. And because, *Thy Spirit*, which
 „ according to Thy Prophets Saying, *containeth all Things*,
 „ hath also the Science of *Speaking*; make that like as
 „ unto all them which be of *Thy House*, is *One Light*,
 „ *One Baptism*, *One God*, *One Hope*, *One Spirit*, so they
 „ may have also *One Voice*, *One Note*, *One Song*, pro-
 „ fessing *One Catholick Truth*. When thou didst mount
 „ up into Heaven triumphantly, Thou threwest out from
 „ above Thy precious Things; Thou gavest *Gifts* a-
 „ mong Men, Thou dealtest sundry Rewards of *Thy Spi-*
 „ *rit*. *RENEW* again from above Thy old *Bountiful-*
 „ *ness*; give *that Thing* to Thy Church, now fainting
 „ and growing *downward*, that Thou gavest unto *her*
 „ *shooting up*, at her first beginning. ——— Give to the
 „ *Bishops* the Gift of *Prophecy*, that they may *Declare* and
 „ *interpret* Holy Scriptures, not of their *own Brain*, but
 „ of Thine inspiring."

The Gift of Prophecy so necessary for the Prosperity of the Church, which this Author prays might be given the Bishops, was what *Jacobus Acontius* a learned Man of *Italy* in Queen *Elizabeth's* Time, mightily wish'd to see restor'd again in the Churches of Christ, and therefore writ a * Book and dedicated it to the Queen, in which he shews the many *Stratagems* and *Devices* which had been invented to hinder People from the Right Way

* *The Second Edition of this Book printed at Oxford in 1650, bears this Title, Stratagematum Satanae, Libri Octo: Quos Jacobus Acontius Vir summi judicii nec minoris pietatis. Annis abhinc pene 70, primum edidit & Serenissima Regina ELIZABETHAE inscripsit.*

of Worship, and detain them in Error, The Ancients and only true Way of publik Worship he takes to be that which the Apostle has describ'd in these Words. † *Let the Prophets speak two or three, and let the others judge: If any Thing be reveal'd to another that sitteth by, let the first hold his Peace; for ye may all prophesy one by one, that all may learn and all be comforted.* Upon which he has made this pertinent Reflection: "If only
 „ one Person is constantly to be the Speaker in a
 „ Church, and No-body is allow'd to contradict, or gain-
 „ say him, 'tis very much if he be not lifted up in him-
 „ self, with a conceit that he alone has all Knowledge
 „ and that all others are to depend on him as so many
 „ Novices to be taught and instructed; and should any
 „ one of the Congregation think himself qualified to
 „ speak, he cannot do it, but at his Peril. But what says
 „ the Apostle to this? *What? Came the Word of God out*
 „ *from you? Or came it unto you only? If any Man think*
 „ *himself to be a Prophet, or Spiritual, let him acknow-*
 „ *ledge that the Things that I write unto you, are the Com-*
 „ *mandments of the Lord. But if any Man be ignorant,*
 „ *let him be ignorant. Wherefore, Brethren COVET TO*
 „ *PROPHESY, and forbid not to speak with Tongues. Let*
 „ *all Things be done decently and in Order.* * 'Tis very
 „ much to be lamented that this Custom and the Prac-
 „ tice of this Command of the Lord, is not restor'd
 „ again to the Churches.

„ Now besides the Glory of God, great Profit arises
 „ by this Practice to the Church. For if the People
 „ shall see now one Man, then another, endued with
 „ the

† 1 Cor. xiv, V. 36. 43.

* *Hanc consuetudinem hujusque Dominici praecepti usum non re itui in Ecclesiis, magnopere dolendum est. Est autem cum Dei gloria conjuncta maxima Ecclesia utilis.*
 P. 208.

„ the *Spirit* beyond all Expectation, many will be encour-
 „ aged to hope for the same Gift, if they shall ask it :
 „ many be excited to the Reading the Holy Scripture ;
 „ many shall learn and profit ; and it will by this means
 „ come to pass, that when there shall be Occasion to e-
 „ lect a Minister, the Church shall not need to call
 „ strange and unknown Persons to that Office, but she
 „ may have of her own, such as are fit to be chosen ; Men
 „ whose Conversation and Manners are sufficiently known.
 „ And when the Number of such as are able to *Prophecy*,
 „ shall be great, the Church will not be forced to use
 „ such *Pastors*, as from their very Childhood have pro-
 „ pos'd to themselves such Office, as the Reward of their
 „ Studies ; and addicted themselves to the Study of *Scrup-*
 „ ture and Religion, no otherwise than they would have
 „ done to some Trade whereby they meant in Time,
 „ to get their Living : So that a Man can expect but
 „ very few of them to prove other than Mercenary, or
 „ hireling Pastors. But,

„ That it was the Custom of the *Jewish* Church, that
 „ all might *Prophecy* in this manner, we may plainly
 „ understand ; since it is upon Record, * That our Lord
 „ upon the Sabbath Day according to the Custom, came in-
 „ to the Synagogue, took a Book and expounded a Place of
 „ ISAIAH. And that being twelve Years of Age, He
 „ sat at *Jerusalem* in the Temple among the Doctors and
 „ did dispute. Now he could not do so by virtue of any
 „ particular Office, since his Age was incapable of it,
 „ nor did the Doctors know who he was. But, our
 „ Lord in so doing, must needs have made
 „ use of the Liberty and Power granted every one to
 „ speak, and this Liberty remained in the Churches of
 „ Christians until the Time of *Constantine*, at least,
 „ for *Eusebius* † has this remarkable Passage. If any
 „ Man

* Luke iv. † Siquis De iafflatus gratia ad populum Oratorene
 haberet

„Man inspired by the Grace of God spake unto the
 „People, they all with great Silence fix'd their Eyes
 „upon him as if he was relating something brought from
 „Heaven. So great was the Reverence of the Audi-
 „tory; such Order was seen among the Ministers, now
 „one, then another spake; and not only two or three,
 „as the Apostle says, but any to whom there was given
 „to speak: Insomuch, that the Wish of *Moses* seems
 „rather to have been fulfill'd among them; when he
 „said, *Would God all the Lord's People were Prophets.*
 „There was no Spleen, no Envy; the Gifts of God
 „were dispensed freely, every one labouring, as 'tis writ-
 „ten, for the Confirmation of the Church, that it might
 „abound. And all these Things were done with such
 „Love, that they strove mutually to honour each other,
 „and every one to prefer another before himself.

„This is a Beautiful and lovely Description of the pri-
 „mitive Churches; * “what therefore remains says *A-*
 „contius, but that we wrestle, with God by Daily Pray-
 „ers, that He might grant us the Use of this saving Li-
 „berty, and that Fruit in abundance may be reap'd
 „from it.”

Eusebius has also given us a short Hint, or Narrative
 of the Powerful Effects of the Gift of *Prophecy*, in the
 immediate Successors of the Apostles. “† Among them,
 „says he, who were Illustrious in those Days, was one
 „*Quadratus* who flourish'd, as 'tis reported, at the same
 Time with the Daughters of *Philip* in the Gift of
 „*Prophecy*

haberet, magno omnes silentio defixis in eum oculis, ut si coelitus nunci-
aturus aliquid esset, ita eum auscultabant, Lib. 9. Eccl. Hist.

* *Quod superest igitur, assiduis precibus contendendum a Deo est*
nobis: ut det hac tam Salutari libertate uti & ex ea fructum con-
sequi quam amplissimum.

† *Lib. 3. Cap. 3.*

„ Prophecy. MANY others also besides these were famous
 „ at that Time, having obtain'd the first Rank among
 „ the Successors of the Apostles, and being the worthy
 „ Disciples of such God-like Persons, they built up the
 „ Churches whose Foundations were every where laid
 „ by the Apostles, and promoted greatly the Doctrine
 „ of the Gospel by scattering the Salutory Seed of the
 „ Kingdom of Heaven plentifully throughout the World.
 „ † for many of the Disciples in those Days *whose Souls*
 „ *were smitten with a most ardent Love of Philosophy* by
 „ the Divine Word first fulfill'd our Saviour's Command-
 „ ment by distributing their Substance to the Necessitous,
 „ and then travelling abroad, they perform'd the Work
 „ of Evangelists to those who had not yet heard the Word
 „ of Faith; being mighty desirous to preach Christ, and
 „ spread the *Writing* of the Divine Gospel. And
 „ these Persons having laid the Foundation of Faith in
 „ foreign Places, and constituted other Pastors, left the
 „ Culture of those they had fully instructed to their Ma-
 „ nagement, and departed again to other Regions and
 „ Nations attended with the Grace and *Co-Operation*
 „ of God. For the Holy Spirit wrought wonderful
 „ Works by them, insomuch that innumerable Multi-
 „ tudes were at once converted, and presently betook
 „ themselves to the Worship of that God, who is the
 „ Maker of all Things.“

By this Passage in *Eusebius*, we see the Gifts and Graces
 of the Holy Spirit continued operating to the mighty
 Conversion of the People, as in the Apostles Days;
 and we have good Reason to believe, that had the
 Churches every where, rely'd entirely upon the Teach-
 ing of the Holy Spirit, and not upon Men's Teaching,

I 5

much

These words of *Eusebius* as well as those of *Macarius* we cited li-
 ttle above, Shew as that the Philosophy of *Priscilla* and *Junia* which
Chrysostom speaks of with such Admiration, was the Love of Christ,
 or the Wisdom of God.

much greater good had been done in the World, and long e're this Time, the Earth had been full of the Knowledge of the Lord. And,

Now to let the Reader see as in a clear and most transparent Glass, the Image of *True Preaching*, or the Difference betwixt Preaching from other Men's Lines made ready to the Hand, and from the *Abundance of the Heart*, or the Treasure of the Holy Spirit within, we shall set before him a Translation of an Homily of *Marcarinus* the Egyptian, who flourish'd about fourteen hundred Years ago, when Prophecy, or speaking from the Impulse and Moving of the Holy Ghost, was not altogether ceas'd, in Christian Assemblies or Churches.

„ * If any one in the World is very Rich, and possels'd of hidden Treasure, he purchases what he has a mind to with the Treasures and Riches in his keeping, and if he is desirous of any Estate or Possession in this World, obtains it without Difficulty, relying upon his Treasure, by the help of which he readily gets the Possession he has a mind for : So they who first ask of God, and find and Obtain the *Heavenly Treasure* of the Spirit, the Lord Himself shining in the Heart, they acquire every Virtue, in the highest degree, and fulfil all the Commandments of God, by the Help of CHRIST. the Treasure abiding in them; and by that they acquire more and more of Heavenly Riches. For, by the *Heavenly Treasure* they are enabled to work all Virtue and Righteousness, and relying upon the Greatness of the Spiritual Riches in themselves, they easily perform all Righteousness, and every Commandment of the Lord, by the Invisible Riches of Graces operating in them.

„ † The *Apostle* also says; *We have this Treasure in*
„ *Earthen*

* *Hom.* xviii.

† *2 Cor.* iv. 7.

„ *Earthen Vessels*, that is, being in the Flesh, they were
 „ thought worthy to possess in themselves, the sanctifying
 „ Power of the Spirit. Again, he says, *Who of God is*
 „ *made to us Wisdom, and Righteousness, and Sanctificati-*
 „ *on, and Redemption.*

„ Whoever therefore finds, and possesses in himself this
 „ *Heavenly Treasure* of the Spirit, he by it works all the
 „ Righteousness of the Commandments, and practises all
 „ the Virtues truly and perfectly, without any Compulsion
 „ or Difficulty.

„ Let us then call upon God, and request, and beseech
 „ Him, that He would please to communicate to us of the
 „ Treasure of His Spirit, that we may be able to walk in all
 „ His Commandments, blameless and perfectly, and fulfil
 „ all the Righteousness of the Spirit in Purity and Holiness
 „ through the *Heavenly Treasure*, which is *CHRIST*. But, as,

„ He that is poor and needy and almost famish'd with
 „ Want, can purchase nothing, being restrain'd by his
 „ Poverty, yet he that has Treasure in his own keeping,
 „ as was said before, readily gets what Possessions he pleases
 „ with Ease: Just so the Soul that is naked and in want of
 „ the Communion and Fellowship of the Spirit, and under
 „ the hard Streights of Sin, cannot if he has a mind to it,
 „ bring forth any Fruit of the Spirit of Righteousness in
 „ truth and reality, 'till he partakes of the Spirit.

„ How much therefore does it behove every one, ear-
 „ nestly to beg of the Lord, that he might be made worthy
 „ to receive the *Heavenly Treasure* of the Spirit, and so be
 „ enabled without Difficulty, and with pleasure to perform
 „ all the Commandments of the Lord, blameless and in
 „ Purity: For being poor and destitute of the Communica-
 „ tion and Fellowship of the Spirit, how is it possible he
 „ should purchase such Spiritual Possessions, without the
 „ Riches and Treasure of the Spirit. But,

„ The

„ The Soul by the Intercession of the Spirit, and thro'
 „ Faith and much Patience, having found the *true Treasure*,
 „ brings forth the Fruits of the Spirit with pleasure, as was
 „ hinted before, and fulfils the Righteousness and Com-
 „ mandments of the Lord, which are commanded by the
 „ Spirit within him, and by that he performs all things
 „ purely and perfectly, and without blame.

„ To illustrate this in another manner, If a Man that
 „ is Rich, has a mind to give a sumptuous Entertainment,
 „ he takes of the Riches and Treasure in his own Posses-
 „ sion, and is under no fear of want, because he has great
 „ Wealth; and therefore he entertains his Guests with great
 „ Variety, and in a splendid manner. But a poor Man that
 „ has no Riches, if he has a mind to make an Entertain-
 „ ment, he finds himself in want of every Thing, even
 „ Vessels and Garments, and other necessary Things. And
 „ when the Supper is over and the Guest are departed, he
 „ is oblig'd to return what he had borrow'd of Silver Ves-
 „ sels, or Garments, or any Thing else, and when all is
 „ restor'd to the Owners, he remains poor and naked as
 „ before, for not having Wealth of his own, he cannot
 „ rejoyce in himself.

„ Thus they who are Rich with the Holy Spirit, having
 „ in Reality the *Heavenly Treasure*, and the Fellowship and
 „ Communion of the Spirit in them, if they speak the
 „ Word of Truth to any, or entertain them with Spirit-
 „ ual Discourse, or desire to cheer and glad the Souls of o-
 „ thers, they take of their own Riches, and of the Treas-
 „ ure they possess in themselves, and with that they do
 „ cheer and refresh the Souls of those who hear their Spirit-
 „ ual Discourses, and are in no fear of want, because they
 „ possess in themselves the *Heavenly Treasure* of Goodness,
 „ out of which Store they bring forth, and cheer their
 „ Spiritual Guests.

„ But

„ But he that is poor and not possess'd with the Riches
 „ of *Christ*, and not having the *Spiritual Treasure* in his
 „ Soul, which produces an *Universal Goodness of Words*
 „ and *Works*, of *divine Thoughts and Mysteries Unutterable*;
 „ tho' he be willing and has a mind to speak the Word of
 „ Truth, and cheer, and glad those that hear him, yet not
 „ possessing in himself the Word of God, in *Power* and in
 „ Truth, but collecting and borrowing Sentences from
 „ Scripture, or relating and teaching what he has heard
 „ from Spiritual Persons, he seems to refresh and gladden
 „ others, and they are entertain'd with his Words, but
 „ when he has done speaking, every Word returns back
 „ from whence it was taken and borrow'd and the Man
 „ himself remains naked and poor, as before, having no
 „ Treasure of the Spirit, he can call his own, from whence
 „ to take, and profit, and revive, not being first reviv'd
 „ himself, nor rejoicing in Spirit.

„ We ought therefore in the first Place, to beg of God
 „ with great Earnestness of Mind, and in Faith, that He
 „ would be pleas'd to let us find and possess His Riches,
 „ the *True Treasure* of *CHRIST* in our Hearts, in the *Power*
 „ and *Efficacy* of the *Spirit*. Then having first found the
 „ Benefit of it in ourselves, *Salvation* and *Eternal Life*, and
 „ the *LORD Himself*, we may afterwards benefit others, as
 „ opportunities offer, producing from *that Treasure of Christ*
 „ within us, all the Goodness of Spiritual Discourses, and
 „ declaring Heavenly Mysteries: For so it pleased the
 „ Good Will of the Father, that He should dwell with
 „ every one that *believeth*, and is desirous of Him. For
 „ *he that loveth me*, says Christ, *shall be lov'd of my Father*
 „ and I will love him, and will manifest myself to him.
 „ Again, *We will come unto him, I and my Father, and*
 „ *make our Abode with him.*

„ Behold what the infinite *KINDNESS* of the *Father*
 „ has *will'd*; what the Incomprehensible *LOVE* of *Christ*
 „ has

„ has *desir'd*; what the Unspeakable *GOODNESS* of the
 „ *Spirit* has *promis'd*! Glory be to the Tender Mercies
 „ of the Holy Trinity, which are unutterable!

„ Now they who are thought worthy to become the
 „ Sons of God, and to be born from *Above* of the Spirit,
 „ and have Christ in them enlightning and giving them
 „ Rest, are led after various and different manners by the
 „ Spirit, and are brought into a Spiritual Quietness by *Grace*;
 „ working invisibly in the Heart. And to Illustrate this
 „ in some measure, let us set forth the Experience of some
 „ very noted Persons in the World, as so many Examples
 „ of the different Operations, which are wrought in the
 „ Soul by *GRACE*.

„ At one Time they find themselves at a Royal Ban-
 „ quet fill'd with Joy, and rejoice with Gladness not to be
 „ express'd; at another Time they are as a Bride, enjoy-
 „ ing divine Repose in the sweet Communion and Fellow-
 „ ship of the Bridegroom. At other Times they are seem-
 „ ingly like Angels without Bodies, so exceeding light and
 „ easy they feel themselves with the Body. At other
 „ Times, they are like Men overcome with Wine; joy-
 „ ing and rejoycing in Spirit, and inebriated with divine
 „ and Spiritual Mysteries.

„ At other Times they are in great sedness, and Grief for
 „ all the Children of Men, and for the whole Human Race;
 „ lamenting and mourning in the love of the *Spirit*, kin-
 „ dled in them towards Mankind. At other Times they
 „ are so inflam'd with Love by the *Spirit*, that were it pos-
 „ sible they would tacke up & enwrap all Mankind in their
 „ own Bowels, making no Distinction between bad and
 „ Good.

„ At other Times they are humbled so far below every
 „ Man, in the *Humility* of the Spirit, as to reckon them-
 „ selves inferior to, and less than all. At other times they are
 „ transported

transported and upheld by the Spirit, in Unutterable,
Joy. At other Times they are like a strong Man taking
on him the Royal Armour, engaging his Enemies in
Battle and overcoming them: Thus the Spiritual Man
takes the Heavenly Armour of the Spirit, and wages
War with his Enemies, and lays them flat at his Feet,

At other Times the Soul rests in great *Quietness*,
Peace and Stillness absorb'd in Spiritual Pleasure, and un-
expressible Sweetness and Security. At other Times it
is taught and instructed by *Grace* in Understanding and
Wisdom, not to be express'd, and a Knowledge of the
Spirit, that is past finding out, and which 'tis im-
possible for the Tongue and Mouth to utter.

At other Times it becomes as Men in common, so
very various is the Way of Grace in them, and such Va-
riety is there in the manner of its conducting the Soul;
refreshing it according to the Will and Pleasure of God,
and exercising it differently, thereby to restore her perfect
and blameless, and Pure, to the Heavenly Father.

But the aforesaid Operations of Spirit, do for the most
part, belong to such as are arriv'd near to Perfec-
tion: And tho' those various Enjoyments of Grace, we
have mentioned, are differently express'd, yet they ne-
ver cease, but one Operation constantly succeeds ano-
ther in the Soul. For when the Soul is once arriv'd to the
perfection of the Spirit, and is thoroughly cleans'd from
all corrupt Affections; and united and associated with
the Spirit the Comforter, in a Fellowship, not to be ex-
press'd; and so mix'd as to become one Spirit with it,
then is it all *Light*, all *Eye*, all *Spirit* all *Joy*, all *Rest*,
all *Gladness*, all *Love*, all *Compassion*, all *Goodness* and
Clemency: For as a Stone in the midst of the Sea is sur-
rounded with Water, so they who are thoroughly
drench'd with the Holy-Spirit, are made like unto Christ,
and possess unalterably in themselves, the Virtues of the
Power of the Spirit, being blameless, innocent and
Pure

“ Pure within and without. For being thoroughly puri-
 fy’d by the *Spirit*, how can they outwardly produce Evil
 Fruits: But every where, and at all Times the Fruits of
 the *Spirit* must appear and shine forth in them.

“ Let us therefore beseech the Lord with much Love,
 Hope and Belief, that he would be pleas’d to grant us
 the Favour of the Gift of the Spirit, and that the *Spirit*
 it self may govern and lead us into every Thing agreeable
 to the Will of God, and refresh us with all the Variety of
 Rest and Quiet He gives; so that with such Direction
 and Operations of Grace, and Spiritual Advancements
 we may be thought worthy to arrive at the Perfection
 of the Fulness of *Christ* as the *Apostle* expresses it: *That*
ye might be fill’d with all the Fulness of God: Again, *Till*
we all come unto a perfect Man, unto the Measure of the
Stature of the Fulness of Christ. Now,

“ The Lord hath promis’d all who believe in Him and
 ask in *Truth*, that he will make them partake of the Mys-
 teries of the Unspeakable Fellowship of the Spirit:
 Wherefore let us be entirely devoted to the Lord, ma-
 king haste to attain the good Things before mention’d,
 and being consecrated to Him both in Soul and Body,
 and nail’d to the Cross of *Christ*, let us strive to become
 worthy of the *Eternal Kingdom*; giving Glory to the Fa-
 ther, and the Son, and the *Holy Spirit* for Ever, *Amen.*“

Having set before the Reader’s view this *ANCIENT*
MONUMENT of Primitive Christianity and Preaching,
 which bears to near a Resemblance to the Lady’s Writings
 we have printed, that they seem to answer one the other as
 Face does to Face in a Glafs: we shall say no more by
 Way of Apology, in her behalf; only that we believe, *Acts.*
x. 34 *Of a Truth that God is no Respector of Persons; but in*
EVERY NATION, he that feareth Him, and worketheth
Righteousness, is accepted with Him.

Some perhaps may say, this Lady was a good *Catholick*, because she took the *Sacrament* every Day; but we take the Universal Love, and Charity she breaths in her Writings, even towards Strangers, and those too out of the Pale of her Church, to be a much better Criterion and Token of her being a good *Catholick*.

Others may say, that had she really been inspir'd with the Spirit of God, she would have born an Open Testimony against every superstitious Practice, in the Place where she was bred and had her Conversation. But why such an Inference? Did the Apostles as soon as they were inspir'd with the Holy Ghost, bear an open Testimony against Circumcision, and every *Jewish* Practice? Did *Peter*, who converted Thousands by his Preaching, and was, no question, enlightned at the same Time with the Spirit of God, see the lawfulness of eating and conversing with the *Gentiles*, before he had a particular Revelation, or Vision that shew'd him, he was not to call any *Thing common which God hath cleansed*, Acts. x. 15.

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DISSERTATION
ON
PURE LOVE.



THIS an Observation grounded we believe, on Experience, that when any Art or Invention of Foreigners is brought into *England*, it generally meets with Improvement; we therefore shall present the *Publick* with a Slip, or Extract of a Plant which produces the most charming and delightful Flowers in Nature, that was cherish'd in *France* by a virtuous and pious Lady, and by the Skill of the celebrated Archbishop of *Cambray*, brought to great Perfection: But to speak plain, without a Metaphor, we mean to give the *English* Reader an Extract of that great Man's Dissertation on *PURE LOVE*; which as the Author of his Life in *French* says, ' Was , always the favourite Doctrine of that *Prelate*; the , Source of his Disgrace, and his Glory; the Key of , his Principles; the very Bent of his Heart; and is , the Unfolding or Discovery of his whole Life. To , give therefore a just Idea of his Sentiments concerning that Doctrine, is to describe him by his most distinguishable Features.'

The same Author, speaking of *PURE LOVE*, says, , it inspires us with high and noble Thoughts of God. , and is the Spring of all our finest Sentiments. By

this Principle a Man no longer looks upon himself as
 an independent Creature made for himself, but con-
 siders the universal Lump of Mankind as one great
 Family, of which all Nations are but so many
 Branches, and all Men either as Fathers, Brothers,
 and Children of one common Father, who would
 have us prefer the general Good of his Family to our
 own particular Interest.

'Tis by this PURE CHARITY that the lowest and
 most common Virtues are made divine, and we our-
 selves lovely, polite, and disinterested; not to please
 Men, but to make them good; to aid and assist them;
 to bear with their Weaknesses; and *as much as in*
us lies, to live peaceably with all Men.

If this be a just and true Description of the Arch-
 bishop of *Cambray's* Doctrine of PURE LOVE, as we
 verily think it is, we hope it will not be accounted un-
 reasonable, considering the Taste of the Age, and the
 very low and groveling Sentiments too commonly
 broach'd in all sorts of Company, to make the Doctrine
 more publick. And 'tis hop'd some, at least, of the
 rising Generation, will be found to have *Genius's* suita-
 ble to receive, and even improve, the noble Senti-
 ments of that great and good Man.

* THE Lord hath made all Things for Himself, as
 saith the Scripture, and 'tis for His Glory that
 He wills our Happiness. Our Happiness is only a sub-
 ordinate End, which He has made relative to the last
 and great End, which is His Glory. To conform
 therefore to the great End of our Creation, we must
 prefer God to ourselves, and not desire our own Hap-
 piness

piness but for His Glory; otherwise we shall go contrary to His Order.

What makes Men so very unwilling to understand this Truth, is the Love they have for themselves, and because they will not love but for their own Interest. They perceive well enough, that they ought to love God above all his Creatures; but they don't perceive what it is to love God more than themselves, and to love themselves only for God. But is it not astonishing that Men find a Difficulty in understanding a Rule so plain, so just, and so essential to a Creature?

God truly wills that we should find our Interest in being united to Him; but then that Motive ought not to be the Chief: We ought to desire the Glory of God more than our own Interest or Happiness, and not even so much as desire that but for His Glory.

But this indeed is the Thing which Man, so in love with himself, since his Fall and Transgression, finds so hard to understand. But, come, let us do justice to ourselves, and to God also. Did we make our selves? Are we dependent on God, or ourselves? Has He made us for our own Sakes, or for His? To whom are we beholden for our Being? Is it for our Happiness only, or for His Glory that He made us? If it is for His Glory, we ought then to conform to the great End of our Creation: We ought to desire His Glory more than our own Happiness, and make our Happiness subordinate to His Glory.

But that I may fully convince those who go under the Denomination of Christians, of the Superlative Right God has over His Creatures, I shall endeavour to make them consult the Idea they have of Friendship.

Among Friends, every one would be lov'd purely for himself, without the Motive of Interest. Alas then! If poor miserable Man, unworthy of any Love, cannot bear to be lov'd on account of Interest, how dares he think that God can bear it? Pure Friendship is a Thing so jealous, nice and scrupulous, that the least Mixture of any Thing else will offend it: It must have the whole Heart without Reserve. He that truly loves, would be lov'd purely for his own Sake; and in the Transport of his Passion, would be preferred above all things, and alone; nay, then every Thing in the World must give way to him; and he expects that one should wholly forgets one's self, and be given up to him entirely. Such is the Jealousy of Love in *Transport*, and that Jealousy is nothing but the Tyranny of *Self-love*.

A Man need but look into, and sound himself, and he will find this Fund of Idolatry; and he who does not find it, does not sufficiently know himself. Now this Jealousy, which is ridiculous, and the most odious Injustice in us, is the highest Justice in God. And tho' nothing is so common, and so shameful, as for Men to be jealous; Yet to God, who will not give His Glory to another, and who calls Himself a *jealous God*, His Jealousy is essential to His Perfection.

Consult then, thou that readest this: consult, I say, the Corruption of thy own Heart, and let thy Jealousy of Friendship give thee to understand the infinite Delicacy of *DIVINE LOVE*. When thou findest this Delicacy in thy own Heart, for the Friendship thou requirest of thy Friends, thou dost not look upon it as a Chimera or refin'd Notion, but on the contrary wouldst be highly pleas'd with thy Friends, who had not the same delicate Sence of Friendship.

Why

Why then must not God be allowed to have it as well? Why must not He expect, and require to be lov'd, in the Manner thou wouldst have thy Friends love thee? Why wilt thou not believe that His *GRACE* can form to Himself such Worshippers, *in Spirit and in Truth*, as love him in the Manner thou art not ashamed to be lov'd thyself? O judge and condemn thyself, and give Glory to God.

I grant that prophane and wicked Men, who have this *Idea* of Pure Friendship, do not follow it; and that all their Friendship without *Grace*, is nothing but *Self-love* subtilly disguis'd and counterfeited; but such an *Idea* they certainly have of Friendship. Shall they then, when the Object is only a vile and corruptible Creature, have this *Idea* of Pure Friendship, and shall not we be allow'd to have the same, when God is the Object of our Love?

The very *Heathen* had this *Idea* of Friendship; and we need only read their Writings, and wonder, that Christians will not allow us to love God, by His *Grace*, as the *Heathen* thought they must love one another to merit the Name of *Friends*.

Let us hear *Cicero*, (one of those *Heathens*) 'To be impatient, says he, on account of what one suffers in Friendship, is loving one's Self, and not one's Friend. He afterwards says, 'That Friendship cannot subsist but among the Good and Virtuous, that is to say, among those who adhering strictly to its Principles, prefer what is right and just, to what the Vulgar call Profit and Interest. For otherwise, says he, Interest being the Motive and Rule of Friendship, the less Virtuous, who have more Wants and Cravings than others, would be the

, fittest to unite in Friendship, because they are more
 , eager in loving what is for their Interest. We are
 , therefore of Opinion, says *Cicero*, that we should seek
 , Friendship, not for the Hope of the Profit and Advan-
 , tage to be drawn from it, but because the Profit and
 , Advantage is in itself. Self-interested Men are de-
 , prived of this excellent and most natural Friendship,
 , which is to be sought by and for it self only: They
 , let not their own Experience and Examples instruct
 , them to how great Height the Power of Friendship
 , may be carry'd. Every one loves himself not to be
 , recompenc'd for his Love, but because every one by
 , himself is dear to himself. If this Rule be not al-
 , ways included in Friendship, one shall never find a
 , true Friend; for he only is one's true Friend, who
 , is a second Self.

Cicero could not carry the Disinterestedness of
 Friendship to a greater height, than by requiring that
 our Friend be dear to us of himself, without any other
 Motive, as we are dear to ourselves without any
 Hopes which excite us to that Love. *Self-Love* in this
 Sense is, without doubt, the perfect Model of *disinte-*
rested Friendship. And *Horace*, though of *Epicurean*
 Principles, has argu'd upon the same Principle for the
 Union of Friends among themselves; for speaking
 of the Philosophical Conversation he had in the Coun-
 try, he says, * We enquired whether Men were
 , happy by Riches or by Virtue? And whether Self-
 , Interest or Perfection alone be the Motive of Friend-
 , ship?

This so pure *Idea* of Friendship is not solely to be
 found in *Cicero's* Writings, for he drew it from the
 Doctrine

* Utrumve
 Divitiis homines, an sint Virtute beati?
 Quidve ad amicitias, alijs rectiusve iuvat nos?

Doctrine of *Socrates*, as *Plato* explain'd it. These two great Philosophers, the latter of which relates the Discourses of the former in his Dialogues, say, that we should fix our Hearts upon *Sovereign Beauty* and *Goodness* or *Sovereign Perfection* for love only of that which is *Beautiful, Good, True* and *Perfect* in itself. Wherefore they frequently say, we must set no Value or Esteem upon that which *Is made* any Transient Being, that we may unite ourselves to that which *Is*; that is to say, the *Perfect* and *Immutable Being*, which they call *He that is*. Hence *Cicero*, who has only repeated their Maxims, says, * 'If we could but see with our own Eyes the *Beauty* of *VIRTUE*, we should be ravished with the *Love* of its *PERFECTION*.'

And *Plato*, in his Treatise call'd the *Banquet*, makes *Socrates* say, 'That there is something more divine in him that loves, than in him that is beloved.' Here then is the utmost Delicacy of the purest *Love*. He who is lov'd, and would be so, is taken up with himself; but he that loves, without thinking of being lov'd, has in him what is most divine in *Love*, namely, *Transport, Forgetfulness of Self, and Disinterestedness*.

BEAUTY, says the same Philosopher, does not consist in any particular Things, as *Animals, the Earth, or the Heavens*; but the *Sovereign Beauty* is in and by Himself, being always uniform with Himself. All other Things which are *beautiful*, partake so of the *Sovereign Beauty*, that whether they are born or die, they neither add to, nor take away from Him, and He suffers no Loss by them. Whensoever then a Man raises himself to real and true Friendship, he begins to see the *Sovereign Beauty*, and is got just to *Perfection*.

'Tis easy to perceive, that *Plato* speaks of a *Love* of the *Sovereign Beauty* in himself, without regard to

K 5

Interest

Interest. 'Tis this *Universal Beauty* which ravishes the Soul, and makes it forget every particular Beauty. And this Philosopher says, in the same *Dialogue*, that *LOVE* deifies a Man; that it inspires and transports him. There is no Person so bad, says he, but what love for *Virtue* can make a God of, so as that he shall become like unto the *Sovereign Beauty* in Nature; and as *Homer* says, that a God inspired some *Heroes*, this is what *LOVE* does to *Lovers* form'd by himself. Those only who *love* are willing to die for another. Then *Plato* cites the Example of *Alcesta*, who died that her Husband might live. That then which makes a God of a Man, according to *Plato*, is by *Love* to prefer another so far to *one's Self*, as to forget and sacrifice one's Self, and to be willing to be esteem'd as nothing. This *Love*, in his Opinion, is a *divine Inspiration*; and 'tis the *Immutable Beauty* which ravishes Man out of himself, and makes him like *Itself* by *Virtue*.

This was the *Idea* of Friendship among the *Heathen*. *Pythias* and *Damon*, who liv'd under *Dionysius* the Tyrant, were willing to die one for the other; at which the Tyrant was surpriz'd, and sigh'd to see two such *disinterested* Friends.

And this *Idea* of a perfect *Disinterestedness* reign'd in the *Policy* of the ancient Legislators. Every Man was to prefer the Laws, and his Country, to himself, because Justice requir'd it, and also what is call'd *Beauty*, *Goodness*, *Justice* and *Perfection*. This Order or Law was to regulate every Thing, but chiefly Man's *Self*. He was not by obeying this Law or Order to count upon making himself happy, but on the contrary, for the Love thereof, he was to devote himself to Death and Destruction, without Hopes of Remedy. Thus *Socrates*, in the Book of *Plato*, call'd *Crito*, chuses rather

rather to die, than break Prison and escape, because he would not disobey the Laws which had condemn'd him to Prison. And in another Book call'd *Gorgias* *Socrates* describes a Man who accuses himself, and is willing to die, rather than by his Silence to elude the Rigor of the *Laws*, and the *Authority* of the Magistrates.

All Legislators and Philosophers that have reason'd about *Laws*, have taken it for a fundamental Principle of *Society* and *Government*, that the Publick Good is to be preferred to every Man's Self, not through an Expectation of some Interest or Advantage, but thro' a disinterested Love of Order, which is *Beauty*, *Justice*, and *Virtue* it self. It was for this Conception and Idea of Order and *Justice* a Man was to die; that is, according to the Notions of the *Heathens*, a Man was to be willing to lose all that he had which was *real*, and be reduc'd to a meer Ghost or Shadow, and not even know for certain, whether that Ghost or Shadow was not a Fiction of the *Poets*. Shall then Christians refuse to do for God, *infinitely perfect*, whom they certainly know, what those *Heathens* thought themselves oblig'd to do for an abstract *Notion* and *Idea* of Order, *Justice*, and *Virtue*?

Plato often says that the Love of *BEAUTY* is the *summum bonum*, or whole Good of Man: That Man of himself cannot be happy, and that what is must divine for him, is to deny and go out of himself for *Love*: And truly, the Pleasure a Person feels in the Transport of his *Passion*, is but an Effect of the *Bent* and *Longing* of the Soul to be freed from its streight Confinement, that it might love the *Infinite Beauty* out of itself. When this Transport settles upon any deceitful and transient Beauty which appears in the Creature,

'Tis *Divine Love* stray'd and misplac'd. 'Tis in itself a divine *Arrow* or *Dart*, but misguided: For that which in itself is *divine*, becomes *Illusion* when settled upon a vain Image or Likeness of the *perfect Good*, such as a created Being, which is no more than a Shadow of the *Supreme Being*. But the *Love* that prefers *infinite Perfection* to itself, is, as *Plato* says, a divine and inspired Motion.

This Motion or Impression is given Man from his very *Origin*. His Perfection is by Love, so to deny and go out of himself, that he may convince and persuade others, as well as himself, that he loves those to whom he is united in Friendship, without any regard to himself. This *Idea* is so strong, notwithstanding *Self-Love*, that a Man would be asham'd to confess that he lov'd no body without some View of Interest. And the reason why Men counterfeit and disguise so cunningly all the Motives of *Self-Love*, is only for shame they should be found to love themselves in others. As then nothing is so odious, as the Sight or Idea of a Heart always taken up with itself, so nothing pleases so much as certain generous Actions which persuade the World and ourselves, that we have done Good for the sake of Good itself. Nay, even *Self-Love* pays a Veneration to this *disinterested* Virtue, by the subtil Disguises it puts on, that it may appear like it; so true it is that Man, who is not of himself, is not made to seek himself, but to be entirely resign'd up to *Him* who made him. His Glory and Perfection is to go out of himself, to forget himself, to be lost and absorb'd in the pure Love of *INFINITE BEAUTY*.

But how does such a Thought fright the Man who is a Lover of himself, and accusom'd to make his own self the Center of every Thing? This Thought alone

is enough to make *Self-Love* tremble, and to shock a secret inbred Pride that always insensibly makes the *End* to which we ourselves ought to relate, to relate to *itself*.

But this Thought or Idea which so frights us, is the Foundation of all *Friendship* and *Justice*. We can neither make *Self-Love* agree with it, nor can we be quit of it; for 'tis what *in us* is most *divine*. None can say that such a Thought or Idea is only a vain Imagination; because when Men invent Things, they invent them when they will, purely to please themselves; whereas nothing is more common, than for a wicked Man, and even one that is exceeding vain and intoxicated with Pride, to think in that manner notwithstanding his *Self-Love*. And not only the common Experience of such a *Thought* is a Prodigy of Virtue above Man, but 'tis very wonderful that we should find such a Thought *in us*; and ought to strike us with Amazement. For what but a *Principle* infinitely superior to us could direct and teach us to raise ourselves so intirely above ourselves? What is it that could have given a Man sick and intoxicated with *Self-Love*, even to Adoration, so elevated a Thought as to count himself as nothing; to become a Stranger to himself, and to love himself no otherwise than by pure Charity, as his Neighbour? What could teach him to be jealous of himself, even against himself, for another invisible Object that for ever should efface *Self*, and leave no Trace of it? This *Idea* alone makes a Man *divine*, inspires and fills him with Infinity.

I allow the *Heathen* who magnify'd *disinterested* Virtue so highly, practis'd it but badly. I also allow, that *Self-Love* among the *Heathen*, vainly boasted it-
self

Self with the Appearances of *PURE LOVE*: But however they did boast of it, even those among them whom *Pride* had the greatest Sway over, were charm'd with the *Idea* of disinterested *Virtue* and *Friendship*: They carried it *within* them, and they could never efface nor obscure it: They could neither follow nor gainsay it. Shall *Christians* then gainsay it? Will not they, like the *Heathen*, be contented to admire, tho' they do not follow it as they ought? The very Vanity of the *Heathen* respecting this *Virtue*, shews how excellent it is. As for example; the Praise which all *Antiquity* has given to *Alcesta* would have been ridiculous and without Foundation, if it had not, in their Esteem, been a beautiful and virtuous Thing for *Alcesta* to die for her Husband. Without this fundamental Principle her Action had been extravagant Fury and Madness. But all *Heathen* Antiquity has decided otherwise; it says with *Plato*, *That there is nothing more divine than to forget one's self for the beloved Object.* *Alcesta* is the Admiration of Men, for being willing to die, and be no more than a vain Shadow, that he whom she loved might live. This *Forgetfulness* of Self for ever; this entire Sacrifice of one's Being; this Loss of all one's Self for ever, is in the Eyes of *Heathen* what is most divine in Man; 'tis what just carries him to Perfection. Behold then the *Idea* of *Virtue* and *Friendship*, imprinted in the Hearts of Men who were never acquainted with the true Origin and Creation of *Man*; who were blinded with *Self-Love*, and alienated from the *Life* of God.

The celebrated Author might, we think, have strengthened his Arguments, and confirm'd the *Idea* of *PURE LOVE* by many Texts of Scripture. He might have shewn, that the Doctrine of *PURE LOVE* was what Christ taught and enjoined his Disciples.

He

* *He, says Christ, that loveth Father or Mother more than me, is not worthy of me: And he that loveth Son or Daughter more than me, is not worthy of me: And he that taketh not his Cross and followeth after me, is not worthy of me. He that findeth his Life shall lose it: And he that loseth his Life for my Sake shall find it.* 'Tis true, He promised Life everlasting to such as should deny themselves, and lay down their Lives for His sake and the Gospel's: But was it the Promise of Life everlasting, or the LOVE OF JESUS which made them willing to deny themselves, to part with all, and suffer the most cruel and ignominious Deaths? Was not the LOVE of CHRIST as strong in them as *Alceſta's* for her Husband? Could the Heathens say, *If we did but see the Beauty of VIRTUE, we should be raviſh'd with the Love of its PERFECTION;* and is not CHRIST, the Son of God, that VIRTUE they ſpoke of?

Does not the great Apostle of the Gentiles say,
 ** *I am crucify'd with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the Life I now live in the Flesh, I live by the Faith of the Son of God who loved me and gave himself for me?* Is not this an Annihilation of Self, a perfect Death, a Transformation of the whole Man, and a passing into the Being and Essence of Christ?

Did not *Moses* desire of God, when the Children of *Israel*, had made themselves a Golden Calf and worshipped it, either to † *forgive their Sin*, or *BLOT his Name out of the Book which he had written?* And did not *PAUL* ‡ *wish himself ACCURSED FROM CHRIST for his Brethren, his Kinsmen according to the Flesh?* Behold then the Nobility, the Heroicness, the Infinity of PURE LOVE! OP

* Mat. x. 37-39.

** Gal. ii. 20. † Exod. xxxii. 32. ‡ Rom. ix. 3.

(14) *Soul*
heaven is a place of rest

OF
G O D's OPERATION
IN THE
S O U L.

WHAT a Comfort it is, O my God! to think that every Thing is the Work of Thy Hand, even that which is within me, as much as that without. Thou art always with me. When I do Evil Thou art with me, reproaching me for the Evil I do, and making me regret the Good I forsake, and letting me see Thy merciful Arms stretch'd out to receive me. When I do Good, 'tis Thou inspirest me with the Desire of it, and dost it in me.

Thou art therefore (and I am even ravish'd with the Thought of it) operating without ceasing in the midst of my Heart. Thou workest there invisibly, just as a Labourer works in the Mines and Bowels of the Earth. Thou dost every Thing, and yet the Bulk of Men see Thee not. They ascribe nothing to Thee. I myself wander'd and strove in vain to find Thee at a Distance from myself. I try'd, by collecting together in my Mind all the wonderful Works of Nature, to frame an Idea of Thy Grandeur. I sought Thee among Thy Creatures, and did not think of finding Thee in my own Heart, where Thou art never absent. No, there is no need, O my God! * *To descend into the Deep, nor to go over the Sea, as say the holy Scriptures.*

* Deut xxx. 11.

* *nor to ascend into Heaven, to find Thee, for Thou art nearer to us than we are to ourselves.*

O Lord! who art so great, and yet so familiar; so high above the Heavens, and yet sitting Thyself so to the lowest of Thy Creatures, so infinite, and yet so intimately inclos'd in my Heart; so terrible, and yet so lovely; so jealous, and yet so easy of Access to those who freely approach Thee with pure Love! O, when will the Time come that Thy Children shall be no longer unacquainted with Thee! O, that I had a Voice capable and strong enough to reprove the whole World for their Blindness, and to declare with Authority what Thou *really* art!

To bid Men look for Thee in their own Hearts, is like bidding them look for Thee in the most remote and unknown Parts of the Earth; for what is more remote, and unknown to the Generality of vain and heedless Mortals, than the secret and quiet *Recesses* of their own Hearts? Do they know what it is to look into themselves? Have they ever try'd the *Way* to it? Can they so much as imagine what that *INWARD SANCTUARY*, that impenetrable *Center* of the Soul is, where Thou art Worship'd *in Spirit and in Truth*? They are always at a distance from themselves, among the Objects of their *Ambition* or *Diversion*: Alas! how should they understand *Heavenly Truths*, when, † as Jesus Christ said, They understand not those of this World? They can't conceive what it is to enter into themselves by *serious Reflections*; what then would they say, if one should bid them be empty'd of themselves; and absorb'd in God?

As for me, O my Creator! my Eyes being clos'd to all outward Objects, which are but *Vanity* and *Vexation*

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* Rom. x. 6.

† John iii. 12.

tion of Spirit, I would find in the most secret Part of my Heart, an intimate Familiarity with Thee through *Jesus Christ* Thy Son, who is Thy *WISDOM*, and *ETERNAL REASON*; who took Flesh, and patiently submitted to the *Shame* and *Death* of the *Cross*, that by it He might degrade our *vain* and *false* Wisdom. There it is, cost it what it will, in opposition to my worldly Fears and Reasonings, I would become *little* and *low*, yea a *Fool*, and more contemptible in my own Eyes, than in the Eyes of all the *Wise* and *Prudent* of this World. There it is, I would be fill'd and *in-ebriated* with the *Holy Spirit* as the Apostles were; and like them, suffer myself to be the *Derision* and *Scorn* of the World,

A

A
 SHORT ACCOUNT
 OF THE
 LIFE *and* Writings
 OF
 The Lady G U I O N.

THE Lady aforementioned, who espous'd and cherish'd the Doctrine of *PURE LOVE*, in *France*, was call'd *Madame Jeane Marie Bouviers de la Mothe Guion*, she was born at *Montargis*, of a good Family : At fifteen Years of Age she was married to a Gentleman of the same Place, and continued there till her Widowhood, preserving always the Reputation of a pure and unspotted Virtue.

From her tenderest Years, she in a very particular manner consecrated herself to God, and was so affected with divine Things, that when she heard or read of the Sufferings of the Saints and Martyrs, she would wish to be such an one herself : But when she grew more a Woman, the Follies incident to Youth, but chiefly Pride and Vanity, had Predominance over her, though she often felt secret Rebukes in her Heart for them, and would bewail her Failings and Transgressions bitterly.

Her married State was accompanied with great Crosses ; but they rather augmented than slackened

her Love for God, and Zeal for Religion. She often found her Heart inflam'd with the Love of God, and had great Desires and Longings in her Soul for a closer Communion with God. When her Mind was uneasy and troubled about her State and Condition, she would make it known to her *Confessors*; but they were Strangers to the Way in which God was leading her; for instead of directing to Him, who sometimes, in the secret of her Heart, smote her with His gentle Corrections, and at other times enamour'd her with His *BEAUTY*, they set her to saing of Prayers, and repeating daily the Office, as 'tis called of the *Blessed Virgin*. But all this did nothing for her: It heal'd not the Wound, which was inward, nor did it ease her Mind, which could find no Rest 'till she had found Him whom her Soul loved.

At length, God who heard her Sighs and secret Groans, and knew the Sincerity of her Heart, was pleas'd to send her a sudden Relief. 'O my *Divine Love*, says she, the Desire which I had to please Thee, the Tears which I shed, the great Pains and Labours I underwent, and the little Fruit I reap'd from them, moved Thee with Compassion. Thou gavest me in an Instant, through Thy Grace and Goodness alone, what I could never have given myself by all my Efforts and Endeavours. The Thing happen'd as follows: God permitted a religious Man, who was just come out of a five Years Solitude, to pass by my Father's Habitation, and make him a Visit: My Father knowing the religious Concern I was under, advis'd me to make my Condition known to him; which I had no sooner done, signifying the Difficulties I had about Prayer, but he presently reply'd, 'Tis Madam, because you seek without what you have within, accustom yourself to
 , seek

, seek God in your Heart and there you will find
 , Him. When he had spoke these Words he left
 , me ; but they were like the Stroke of a Dart,
 , which pierc'd my Heart asunder. They brought to
 , my Heart what I had sought for so many Years,
 , or rather they help'd me to discover what was there,
 , but for want of knowing it, I had not enjoy'd it.
 , O my God, Thou wert in my Heart, and re-
 , quiredst nothing but a turning of my Mind *inward*
 , to Thee to make me feel Thy *Presence* ! O infinite
 , *GOODNESS* ! Thou wert so near, and I ran hither
 , and thither to seek Thee, but found Thee not. My
 , Life was a Burthen, though my *Happiness* was with-
 , in me. I was poor in the midst of Riches, and
 , starving with Hunger near a Table spread with
 , Dainties, and a *continual Feast*. O, *BEAUTY*,
 , ancient and new, why did I know Thee so late?
 , Alas ! I sought Thee where Thou wert not, and
 , did not seek Thee where Thou wert. 'Twas for
 , want of understanding these Words of the Gospel,
 , † *The Kingdom of God cometh not with Observation ;*
 , *neither shall they say, Lo here, or Lo there, for be-*
 , *hold the Kingdom of God is WITHIN you.* This I
 , now experienced, for then Thou becamest my King,
 , and my *HEART* was Thy Kingdom, where Thou
 , reignedst as Sovereign, and didst what Thy Will
 , was to have done.

This effectual Reach of God's Love to her Soul,
 was about the 20th year of her Age. The Person
 who was instrumental to it, brought her afterwards ac-
 quainted with one *Genevieve Granger*, *Prioress* of the
Benedictines, a Woman of singular Piety, and she was
 very assisting to her in the Way he had turn'd her.
 But her *Confessor* did what he could to hinder her from
 inward Prayer and Retirement, and perswaded her

L 3

Mother

 † Luke xvii. 20,

Mother in Law, and her Husband, to molest her in
 the Practice of it: And the Method they took, she
 says, *was to watch what she did from Morning to Night.*
 She was not allow'd to go out of the Chamber of her
 Mother in Law; nor to stir from her Husband's Bed-
 side, who was often afflicted with the Gout. ' Some-
 times, says she, I carried my Work to the Win-
 dow, under pretence of seeing better, that I might
 have a few Moments Repose; but they would look
 if I did not Pray instead of Working. And when
 my Mother in Law and my Husband play'd at
 Cards, if I did but turn myself towards the Fire,
 they would look whether I shut my Eyes, and if
 they saw that I did, they would be angry with me
 for Hours together. But what is still more strange,
 when my Husband was well, and could go abroad,
 he would not that I should pray in his Absence.
 He would look at my Work when he came in, to
 see if it went on, and sometimes would turn back
 very quickly when he went abroad, and if he found
 me in my Closet at Prayer, would be very angry:
 And I would say to him, Sir, what signifies it what I
 do in your Absence, as long as I am diligent in tend-
 ing you at Home; but this did not satisfy him, he
 would not have me pray in his Absence any more
 than in his Presence. I believe there is hardly a
 Torment equal to the being strongly and inwardly
 drawn to Retirement, and not have it in one's power
 to be alone. But, O my God, the Opposition that
 was made to hinder me from loving Thee, did but
 augment my Love; and when they strove to hinder
 me from speaking to Thee, Thou drewest me into
 an inexpressible *Silence*; and by how much they en-
 deavour'd to keep me from Thee, by so much the
 closer didst Thou unite me to Thyself.

• The peculiar Property of Inward Prayer is to
 , give

, give a strong Faith. Mine was without Limits, as
 , was also my Trust and Reliance on God ; and the
 , Love I had for His Will, and the Disposition of
 , His Providence towards me. Then is felt the truth
 , of these Words, *My Yoke is easy, and my Burthen is*
 , *light.* I had a secret Desire given me, from that
 , Time, to be wholly resign'd to God's Will, come
 , what would come : And I said within myself, O
 , my *LOVE*, what couldst Thou desire me to offer
 , up to Thee that I could not willingly do ? O spare
 , me not. I could scarce hear speak of God, or our
 , Lord Jesus Christ, without being just ravish'd out
 , of myself : But what I most wonder'd at, was the
 , great Difficulty I had to say the vocal Prayers I was
 , us'd to do. As soon as I opened my Mouth to pro-
 , nounce them, the Love of God seiz'd me so strongly,
 , that I was swallowed up in a profound Silence, and
 , such a Peace as I am not able to express. I made
 , repeated Trials to do the same, but could not go on
 , with them. And as I had never heard speak of such
 , a State, I knew not what to do : But the Inability
 , of performing that Task increas'd, because *Love*
 , became every Day more strong, more violent, and
 , more absorbing : There was made in me, without
 , the Sound of Words, a continual Prayer, which
 , seem'd to me, to be the Prayer of our Lord Jesus
 , Christ Himself, a Prayer of the *WORD*, which is
 , made by *the Spirit*, which according to St. *Paul*,
 , * *asketh for us* what is Good and Perfect, *and con-*
 , *formable to the Will of God.*

But that inward Prayer, that profound Peace, that
 Communion with God and Christ, which made her
 practice what was Good with Ease was often inter-
 rupted, and sometimes quite gone. ' My Passions,
 , *says she*, were not mortified, and they quickly oc-

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, caus'd

* Rom. viii. 26, 27,

, cation'd new Struggles: I was too vain of my Person,
 , and that Propensity which seem'd dead while I was
 , smitten with the Love, of God, reviv'd again;
 , which made me sigh and cry to God continually,
 , that he would be pleas'd to take that Obstacle out of
 , my Way, and make me ugly. I would have chosen
 , to be deaf, blind and dumb, that nothing might
 , divert me from *my Love*.

, In a Journey to *Paris*, how many Snares were
 , laid in my Way. I met them almost at every Step,
 , and through Unwatchfulness was often catch'd in
 , them: But, O my Love, how severely didst Thou
 , punish me for them! O how many Tears did those
 , Faults cost me, which I let myself be drawn into,
 , as it were, against my Will! Thou knowest, O
 , my God, that Thou didst deal with me sometimes
 , like a Father who pities the Weakness of his Child,
 , and caresses her after her little Faults. How often
 , didst Thou let me see that Thou lovedst me, though
 , I had Blemishes which seem'd to be almost volun-
 , tary? 'Twas the Sweetness of this Love, after my
 , Fall, which caused my greatest Pain; for the more
 , Thou shew'dst Thyself good towards me, the more
 , inconsoleable I was, if I but turn'd away a Moment
 , from Thee; and when I had made a little Slip, I
 , found Thee ready to catch hold of me, and I said to
 , Thee, O my God, is it possible that Thou canst be
 , so indulgent to my Faults? I that leave Thee thro'
 , vain Compliances, and a Fondness for frivolous Ob-
 , jects; and yet no sooner return to Thee, but I find
 , Thee waiting for my Return, and Thy Arms
 , stretch'd out to receive me!

, O Sinner! Sinner! Canst thou indeed complain of
 , thy God? Ah, if there is any Justice remaining in
 , thee, acknowledge that thou willingly goest astray
 , from

from Him: that thou leaveſt Him againſt His Will,
 but that if thou returneſt, He is ready to receive
 thee; and if thou doſt not return, that He tries by
 the ſtrongeſt and moſt engaging Motives to win thee
 to it: Thou turneſt a deaf Ear to Him, thou wilt
 not hear Him, thou ſayſt, He ſpeaks not to thee,
 tho' He calls with all His Might, but 'tis becauſe
 thou daily turn'ſt thy deaf Ear, and wilt not hear
 His lovely and charming Voice. O my Love,
 Thou didſt never ceaſe to ſpeak in my *Heart*, and
 ſuccour it in Time of need.

When I was at *Paris*, my *Confefſor* ſeemed to
 wonder, ſeeing me ſo young. After I had confeſ-
 ſed, they told me, I could not ſufficiently thank
 God for the Graces He had beſtowed on me, and if
 I knew them, I ſhould be amazed at them, and
 that if I was not faithful, I ſhould be the moſt un-
 grateful of Women. Some would acknowledge
 that they never knew a Woman which God held ſo
 cloſely, and in ſo great a Purity of Conſcience.
 What made it ſo, was the continual Care, Thou, O
 my God, haſt over me, making me feel Thy *intimate*
Preſence, according as Thou haſt promiſed it
 us in Thy Goſpel, * *If a Man love me, we will come*
unto him, and make Our abode with him. The con-
 tinual Experience of Thy *Preſence* in me, was what
 preſerv'd me. I witneſſed what Thy Prophet ſaid,
 † *Except the Lord keep the City, the Watchman*
waketh but in vain. Thou, O my Love, wert that
 faithful *Keeper*, who didſt defend it continually a-
 gainſt all Sorts of Enemies, preventing the leaſt
 Slips; or correcting them, when a Vivacity of Na-
 ture had cauſ'd them to be committed. But Alas,
 my Dear Love! When Thou Thyſelf ceaſedſt to
 L 5 , watch

* John xiv. 23.

† Psalm cxxvii. 12

watch, how weak was I, and how did my Enemies
 get Advantage over me ! Let others ascribe their
 Victories to their own Faithfulness, as for me, I will
 ascribe them only to Thy Paternal Care. I have
 too often found my own Frailty and Weakness, and
 too much to my Cost, experienced what I should be
 without Thee, to presume in the least upon my own
 Care and Watchfulness. 'Tis to Thee I owe all,
 O my Deliverer ! And I greatly rejoice that I do
 owe it to Thee.

, During my Stay at *Paris*, I slackened my usual
 Exercises, because of the short Time I had to stay
 there, and Pain and Dryness had seized my Heart ;
 for the Hand that sustain'd me was hid, and my
WELL-BELOVED was retir'd. I did many things
 I should not, for I knew the Love and Esteem
 some had for me, and suffered them to tell it me,
 though I was not alone. I committed other Faults
 also, as going with my Neck too bare, though it
 was not so much by a great deal as others went, I
 wept bitterly, because I plainly saw I was too re-
 miss, and that was my greatest Torment. I sought
 all about for Him who secretly inflam'd my Heart.
 I enquired if they could tell me any Tydings of Him :
 But O ! hardly any body knew Him. I said, *O*
Thou whom my Soul loveth, hadst Thou been near
 me, these Disasters had not happened : * *Tell me*
where Thou feedest ; where Thou makest Thy Flock
to rest at Noon, in the bright Day of Eternity,
 which is not like the Day of Time, subject to Nights
 and Eclipses. When I say, that I said this to Him,
 'tis to explain myself, for in reality all had passed
 almost in Silence, and I could not speak. My Heart
 had a Language which was without the Sound of
 Words

Words, and was understood by its Well-beloved, as He understands the profound Silence of the *WORD* always eloquent, who speaks incessantly in the Bottom of the Soul. O Language, which only Experience can give the Understanding of! Don't let any think, that it is a barren Language, and an Effect of the *Imagination*: 'Tis not in the *Imagination* that the silent Language of the *WORD* in the Soul is. As He never ceases to *speak*, so He never ceases to *work*. *Dixit & facta sunt*. He operates what He speaks in the Soul. This ineffable *WORD* communicates to the Soul, in which it resides, a Facility of Speaking without Words. 'Tis the Speech of the *WORD* in the Soul; the Speech of the Soul by the *WORD*, the Speech of the Blessed in Heaven. O how happy is the Soul to whom this ineffable Speech is communicated! A Speech which makes itself understood in the same Manner to Souls, so that amongst them it expresses itself without speaking, and this Expression causes *Union* of *Grace, Peace* and *Sweetness*, and is productive of such Effects, as Experience only can declare. O if Souls were pure enough to speak in this Manner, they would participate beforehand of the Language in Heaven.

The Concern and Pain she felt after her Faults and Transgressions, was so great, 'That 'tis not (says she) to be expressed: 'Twas like a devouring Fire, which ceased nor 'till the Transgression was purify'd and done away. 'Twas, says she, a Banishment of the very Bottom of my Soul, where I felt that the *SPOUSE* had rejected me with Indignation and Wrath. I could have no Access to Him, and because I could have no REST out of Him, I knew not what to do: I was like the *Dove* let out of the *ARK*, which finding no Rest for the Sole of her

Foot

, Foot, was constrained to return to the ARK; but,
 , finding the *Window* shut, could only fly about it,
 , without entring into it.

, After this, says she, I committed a Fault which
 , will for ever render me culpable. I strove as it were
 , against myself, to find a Satisfaction *without*, but
 , could not. This Essay, O my God, served to con-
 , vince me of my Folly, and shewed me the Vanity
 , of those Pleasures which are called *Innocent*. For
 , when I try'd to relish them, I felt a strong Repulse,
 , which join'd with the Remorse I had for my Trans-
 , gression, caused me to suffer greatly, and changed
 , my Diversion into Torment: I said, O my God,
 , this is none of Thee! Nothing but Thee can give
 , solid Pleasure!

, One Day, says she, as much through Unfaithful-
 , ness as Complaisance, I let myself be drawn to Court,
 , more out of excessive *Vanity* then for the Pleasure
 , of going there. But, O my God, how didst Thou
 , make me sensible of this Fault! After this, I was
 , regal'd at St. *Cloud*, where some other Ladies were
 , invited; and though I seldom went to such Enter-
 , tainments, yet thro' *Weakness*, and also through *Va-*
 , *nity*, I suffered myself to be drawn there: But, O
 , my God, how was this Diversion mix'd with *Bitter-*
 , which the other Ladies with me (discreet in the
 , Eye of the World) relished! I could eat nothing
 , there, though 'twas a costly and magnificent En-
 , tertainment. My Uneasiness appeared on my Coun-
 , tenance, though they knew not the Cause of it. O
 , what Tears did that cost me, and how severely didst
 , Thou, my God punish me for it! Thou with-
 , drewest Thyself from me more than three Months;
 , and in such a manner, that I could see nothing but
 , an angry God for me. , After-

, Afterwards, my Husband having some Respire
 , from his almost continual Ailments, was willing to
 , go to *Orleans*, and from thence into *Touraine*. This
 , was the last Blaze and Triumph of my Vanity. I
 , received a great many Visits, and abundance of Ap-
 , plause. But, O my God, how clearly did I per-
 , ceive the Folly of Men, who let themselves be taken
 , with a vain and fading Beauty! I disliked the Pa-
 , ssion, but according to the outward Man, I could
 , not dislike that in me which caused it, though as to
 , the inward Man, I ardently desired to be delivered
 , from it. O my God, Thou knowest what Affliction
 , the continual Combat of *Nature* and *Grace* cost me!
 , Nature pleased itself with the publick Applauses, but
 , Grace made me dread them. I felt myself as it
 , were torn and separated from myself, for I plainly
 , discovered the Hurt which such an universal Ap-
 , plause did me: And what added thereto, was the
 , *Virtue* which they esteemed and applauded in me,
 , join'd to my Youth and Beauty. But, O my God,
 , they knew not that all the *Virtue* was in Thee *only*,
 , and in Thy *Protection*, and all the *Weakness* in
 , me!

, I went, *says she*, to Confessors to accuse myself
 , of my Failings, and to bewail my Backslidings;
 , but they were not at all sensible of my Pain. They,
 , O my God, esteemed and approv'd of *that* which
 , Thou didst condemn: They looked upon that as
 , virtuous, which I thought detestable to Thy Eyes.
 , And what overwhelm'd me with Grief, was, that
 , far from measuring my Faults by Thy *Graces* and
 , *Favours* towards me, they only considered what I
 , was in comparison of what I might have been:
 , So that far from blaming me, they justified me
 , in those very Things of which I accused myself,

and scarcely look'd upon that as a *flight* Fault
 which in me displeased Thee greatly, O my God,
 from Whom I had received so great Mercy and For-
 giveness.

The Heinousness of Faults should not be measured
 by the Nature of the Sins, but by the State and Con-
 dition of the Person who commits them. The least
 Unfaithfulness in a Spouse is more affecting to her
 Husband, than very great ones in his Domestick
 Servants. I told them the Trouble and Concern I had
 for going with my Neck so bare, tho' it was more
 covered than other Women's of my Age; but they
 assured me I was modestly dress'd, and since my
 Husband liked it, there was no Evil in it. But my
Inward Director told me the contrary; but I had
 not Strength and Courage enough to follow Him,
 and dress myself in such a manner as might look
 strange and out of the way, for one of my Years.
 Besides, the Vanity and Inclination I had for it,
 furnished me with Pretences that appeared the most
 just that could be. O! if Confessors did but know
 what Hurt they do Women by complying with their
 Vanity so easily, and the Evil it produces, they
 would be very severe; for had I found but *one* Con-
 fessor who would have told me, that it was not well
 for me to be dress'd as I was, I should not have
 gone so one Moment; but my Vanity siding with
 my Confessors, and the Women Servant about me,
 made me think they were in the Right, and that my
 Concern about it was meer Fancy.

She having from the Time of her *Conversion*, or be-
 ing turn'd to God in herself, being then somewhat above
 twenty Years old; went through many Trials and
 Provings both inward and outward, at Home and
 Abroad: It pleased God when she was twenty eight
 Years of Age, to deprive her of her Husband, and
 leave her a solitary Widow,

During

During her Abode and Retirement in the remote Parts of *France*, she writ several Pieces, which express'd the Ardor and noble Aspirings of her Love to God, in a lively and feeling manner : They were at first handed about in Manuscript, then copied and dispersed without her Knowledge. A Friend of hers, caus'd one of them, entituled, *A short and easy Method of Prayer*, to be printed at *Grenoble*, one Chapter of which, being address'd peculiarly to *Pastors* and *Preachers*, we thought the salutary and excellent Advice contained in it deserv'd a Translation, and is as follows ; ' If those who are concerned with the Conversion of Souls, strove to win their Hearts, by directing them to silent Prayer and an inward Life, they would make many durable and lasting Conversions : But so long as they lay hold of them only by the Outside, and instead of drawing Souls to Christ, by an Occupation of the Heart in Him, load them with abundance of Precepts about exterior Exercises, and Performances, very little Fruit comes of it, and that but of small Duration.

, If the Country Curates were zealous in instructing their Parishioners after this manner, the very Shepherds in tending their Flocks would have the Spirit of the ancient *Anchorets* : And Ploughmen in following the Plough, would hold a blessed Communion with God. Handicraftsmen fatigued with Labour, would from hence gather eternal Fruits ; All Sorts of Wickedness would soon be banished, and the whole Parish would become spiritual,

, Ah! when the Heart is once gained, all the rest is soon amended. Therefore it is God principally calls for the Heart. By this Means only Drunkenness, Cursing and Swearing, Uncleanness, Hatred,

, Hatred, Theft, Things which too much abound
 , Amongst Country People, would be taken away :
 , Jesus Christ would reign in Peace every where,
 , and the Face of the Church would be renewed.
 , Heresies sprung up in the World, when this in-
 , ward Way was lost; and were that but renewed
 , and re-established, it would quickly put an End
 , to them. Error lays hold of Souls only for want
 , of *Faith* and *Prayer* : If our Erring Brethren
 , were taught singly to believe, and betake them-
 , selves to inward and silent Prayer, instead of
 , disputing with them, they would easily be brought
 , to God.

, O the inexpressible Losses caused by a Neglect
 , of this Inward Way! O what Account will those
 , Persons have to give to God, who take the Charge
 , of Souls, but neglect to discover this hidden Trea-
 , sure to those whom they serve with the Ministry of
 , the Word.

, Some excuse themselves by saying there is Dan-
 , ger in this Way, or that simple People are incapa-
 , ble of Things spiritual: But the Oracle of Truth
 , assures us the contrary, saying, * *The Lord loveth those*
 , *who walk in Simplicity*. But what Danger can there
 , be in walking in the *only* Way, which is Jesus Christ,
 , giving ourselves unto Him, eying Him continually,
 , putting our whole Confidence in Him, and striving
 , with all our Might after His *purest Love*.

, So far is it from being true, that simple People
 , are incapable of this Degree of Perfection, that
 , they are more fit for it, because they are more
 , teachable, humble, and innocent; and as they reason
 , but

* Prov. xii. 22.

but little, they are therefore not so much wedded to their own Understanding. And being also without Learning, they let themselves be more easily moved by the Spirit of God; whereas others who are *clag'd* and blinded by their *Self-sufficiency*, resist the divine Inspiration a great deal more. And God has also declar'd to us that * *'Tis to His little Ones He gives the Understanding of His Law.* And He assures us likewise, that He loves to converse familiarly with the Simple. ** *The Lord preserveth the Simple: I was brought low and He helped me.* Let therefore spiritual Fathers take care they hinder not little Children from coming to Jesus Christ. † *Suffer,* said He to His Apostles, *little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven.* Jesus Christ had not said this to His Apostles, but because they would have hindred the Children from coming to Him.

The Remedy is often applied to the Body, when the Malady is in the Heart. The Reason why so little Reformation is made among the People, especially the working Sort, is, because they are set about outward Performances; and every thing of that Kind soon passes away: But if at first one gave them the Knowledge or Key of the inward Way, the Outside would afterwards be reformed most easily and naturally. And this is very easy to be done: Do but teach them to seek God in their Hearts; to think on Him; to return to Him, finding themselves gone astray; to do and suffer all Things with a Design to please Him: This is directing them to the Source of all Graces, and helping them to find *there* all that's necessary for their Sanctification.

You are therefore most earnestly intreated, O

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* Psal. cxix.

** Psal. cxvi. 6.

† Mat. xix. 14.

all you who have the Charge of Souls, straight-
 ways to put them in this Way, which is Jesus
 Christ, and 'tis He who intreats it of you, by the
 Blood which He has shed for those Souls He has in-
 trusted you with. * *Speak ye to the HEART of Je-*
rusalem. O Dispensers of His Graces! O Preachers
 of His Word! O Ministers of His Sacraments!
 Establish His *Kingdom*, and to establish it truly,
 make Him reign over *HEARTS*! For since 'tis the
 Heart only which can oppose itself to His Empire,
 'tis by the Subjection of the Heart, that His Go-
 vernment is mostly honoured. † *Give ye Glory to*
God's Holiness, and He shall become your Sanctification.
 Make ye particular *Catechisms* to teach them to pray,
 not by Reasoning and Method, (simple people not
 being capable of this) but a Prayer of the Heart,
 and not of the Head; a Prayer of the Spirit of God,
 and not of Man's Invention.

Alas! Men will be making studied Prayers;
 and while they seek to adjust them too much, they
 render them impossible. They have driven away
 the Children from the best of Fathers, in trying to
 teach them a Language too refined. Go poor
 Children, speak to your heavenly Father in your
 natural Language, how coarse and mean soever it
 be; 'tis not so to Him. A Father loves a Suppli-
 cation which Love and Fear may put in Disorder,
 better than a dry, vain, and empty Speech well
 studied. O how some Glances and Looks of Love
 charm and ravish Him! They express infinitely
 more than all fine Language or Reasoning can do.

Men going about to teach by Method, how
 to love even *Love* Himself, have lost in a great
 Measure this very Love. O how unnecessary it is

to

* Isa. xl, 2.

† Isa. viii, 13, 14.

to teach an Art to love! The Language of Love is
 unintelligible and foreign to him who does not love,
 but very plain and natural to him who loves; and we
 cannot learn better how to love God, than by loving
 Him. In this Science, the meanest Persons often
 become the most expert; because they go more
 simply and cordially about it. The Spirit of God
 does not want our Adjustments; He takes when He
 will Shepherds, and makes *Prophets* of them, and is
 so far from shutting the House of Prayer against any,
 as some imagine, that He leaves the Door open
 to every one, and *Wisdom* is bid to cry in publick
 Places, * *Whoso is Simple, let him turn in hither;*
as for him that wanteth Understanding she saith
to him, Come eat of my BREAD, and drink of
the WINE which I have mingled, And does not
 Jesus Christ thank His Father, † *That He hath hid-*
den His Secrets from the Wise, and hath revealed them
to Babes.

In another Place, speaking of her Confessor, who
 was ignorant of this inward Prayer, she says, 'O
 my God, if one did but know the Value of silent
 Prayer, and the Advantage which the Soul reaps in
 conversing with Thee, and of what Consequence it
 is to Salvation, every one would be diligent and
 assiduous therein. 'Tis a strong Place, into which
 the Enemy can never enter. He may indeed at-
 tack and besiege it, and make a great Noise about
 its Walls; but provided we keep within, he can
 do us no Harm. Children should be taught the
 Necessity of this Prayer, even as they are taught the
 Necessity of their Salvation. But alas! to their
 great Loss they are told, there is a Heaven and a
 Hell, and that they must endeavour to avoid the
 one, and get to the other; but are never taught the

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* Prov. ix. 4, 5,

† Mat. xiii. 35,

easiest and shortest Way to get thither. Now Silent Prayer is nothing else but the short Way to Heaven, and the short Way to Heaven is Silent Prayer; a Prayer which all the World is capable of, not discursive Reasonings, nor a Work of the Head, or Memory, or the Fruits of Learning and Study, which only fill the Mind with empty Notions, but seldom fix it, nor does it warm the Heart, but leaves it cold and languishing. O poor People, tho' of low and very small Capacities, Children of no Learning or Reasoning, weak Minds which can retain nothing, come ye to *Silent Prayer*, and you shall become learned! O ye great, wise and rich, how much soever, have you not all a Heart capable of loving what is proper for you, and of hating what is not? Love, O love ye the *Sovereign Good*, hate the Sovereign Evil, and ye shall be very learned. When you love any one, do you know the Reason of the Love and its Definitions? No certainly; you love because your Heart is made to love what it finds amiable and lovely. Is there any thing more amiable and lovely than God? You know very well that He is *lovely*: don't say then that you do not know Him: You know that He made you, and that He died for you. But if these Reasons are not sufficient, which of you does not feel some Wants or has some Evil or Disgrace befallen you? Which of you does not know how to express the Evil, and to ask the Remedy for it? Come then to this Source of *All Good*, and without troubling yourselves to make your Complaints to weak and feeble Creatures, who cannot ease you, come to *Silent Prayer*, lay your Grievs before God, ask for His Grace, but above all come and love, No body can exempt himself from loving, for no body can live without a Heart, nor the Heart without Love. Why then do you amuse yourselves about

about finding the Reasons to love even *Love Himself*;
 Let us love without reasoning upon Love, and we
 shall find ourselves fill'd with Love, before others
 have learn'd the Reasons which induce to love. O
Taste and See, taste of Love, and you shall be more
 learned in Love than the greatest Philosophers: In
 Love, as in almost every Thing else, Experience
 reaches better than Reasoning. Come, drink of
 this Fountain of living Water, instead of amusing
 yourselves with the broken Cisterns of the Creature,
 which far from allaying your Thirst, do but increase
 it. O, did you but drink of this Fountain, you
 would seek for no other to quench your Thirst; you
 would have no more Thirst for Things of this World,
 provided that you always continued to drink at this
Fountain; but if you leave it, Alas! your Enemy
 gets the Advantage, and he will give you of his
 poisoned Waters, which though seemingly pleasant
 to your Taste, will deprive you of Life,

We have heard what Advice and Instruction this
 Lady has given to *Pastors* and *Teachers*, and how ar-
 dently she invites Persons of all Ranks and Degrees,
 to Taste * *how good the Lord is*, to turn their Minds
inward to Him, but above all to love Him: To this
 we think proper to annex the Advice she gave to
 one who was designed to be a *Preacher*, in answer to
 a Letter of his,

S I R,

Y O U R Simplicity and Candour mightily
 please me. What you write to me concerning
 your State and Condition, adds to the Dislike
 I always have of those who put their Children into
 Employments and Callings, before they are capa-
 ble of chusing for themselves, But since you are

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* Psal. xxxiv. 8.

not at Liberty to disengage yourself from your present State, you must endeavour to make some Use of it. Now I cannot think that you are obliged to preach often: However, to make Use of your *State*, such as it is, I would observe these particulars.

1. , Not to preach Controversy : For it often happens that such preach Falshood, when they believe they are preaching the Truth; besides, nothing narrows and dries up the Heart so much as *that*.

2. , Never preach to make Ostentation of your Learning and Knowledge, nor your Eloquence! but preach the Gospel simply, above all, the * *Gospel of the Kingdom of God*. Give them to understand that *the Kingdom is near at Hand*; that the Source of all the Disorders which are in the World, (among those who profess to believe the Gospel) is their Neglect and Forgetfulness of that Saying of *Jesus Christ*. Had they but given heed to it, they would have seen it their incumbent Duty, to have sought for this *Kingdom* in the Place where *Jesus Christ* told us it was, that is, *within us*. Whenever we seek it there in Simplicity, and with a real Introversion of our Minds to God, we never fail of finding it there.

3. , This Introversion of our Minds, is the Beginning of the Ways of God, which all Christians should be first taught. Then teach them to recollect themselves often and be Silent, and † *seek*, as *David* says, *the Face of the Lord*. There are hardly any Persons that are desirous to seek God in their *Hearts*, in a sincere and upright manner, but what find Him there. We all of us †† *are the Temples of the Living God*, where He desires to *dwell* more than in Temples

* Mark. iv. 15.

† Psal. cv. 4.

†† 2 Cor. vi. 16.

ples made by Men's Hands. 'Tis the Temple He
Himself has built, in which He exercises a perpetual
Priesthood.

4. , O ! How Men are to be pitied who are ignorant of these great Truths. †† *They honour God with their Lips, but their Hearts is far from Him.* Thus being turned outward, they know nothing but what affects their Senses; they are giving up to their Enemies, which are unclean Spirits, the Lust of the Flesh, the Lust of the Eye, and the Pride of Life; and they are led and acted by Covetousness, Vanity, and a boundless Ambition. They live as without God, and as if they were born only for this World. If they pay any Worship to God, 'tis so very superficial, that it makes no Impression on them; and all their Lives long they forget *that* God who is so near them, as that they might enjoy and possess Him every Moment. God has created them on purpose to make them infinitely happy by possessing Him, and they make themselves extremely miserable, by striving to possess all Things *out* of Him; but yet they possess nothing in those Things which they believe they possess, because, whatsoever is *out* of us is not truly possessed, and whatsoever may be taken from us, or that we may lose, is not really ours; but that which is *in* us, and in which we are. This Happiness is so great, and the *Possession* so certain, that Jesus Christ assures His Apostles, that * *No Man can deprive them of their Joy.*

5. , O ! What Good you would do with such Sermons. But to render them efficacious, they must be the Product of your Love and intire Obedience to the Spirit of God, and must flow from a real inward Experience. They must not be the Fruits of a dry and

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mere speculative Study, which causes us to deceive ourselves by the glimmering Lights of our own Minds, and unwillingly to deceive others. I pray God give you not only the Knowledge of what I tell you, but moreover, put you in a Situation the most convenient for His Glory and your own Good. 'Tis an excellent Thing in the Beginning, and for a good time afterwards, to keep a close Retirement, in order to be fill'd with the Spirit of God, and then to communicate of it to others: For no Man can give what he has not; or if he has something, he may give what is but barely necessary for himself, not being yet arrived to the Source where he that is arrived may always give, and shed abroad without being empty'd. But O! the Fruit a Man produces, when in Preaching he lets himself be mov'd by the Spirit of God! The greatest Good of all is to gain Souls to Him who has redeem'd them with His Blood: But the misery of it is, Men do not profit with this precious Blood for want of knowing how to use it. If you preach in this manner, you will find that your Sermons, far from exhausting you, will fill you more and more with God, who loves to give abundantly of what we shed abroad for His Glory only, without seeking ourselves.

To this excellent and salutary Advice for a *Preacher* we shall subjoin part of another Letter which she writ to a Person of some Eminence in the Church; by which the *Extensiveness* of her Views, the *Vastness* of her Spirit, and *strong Desire* she had to see the *REIGN* of Christ established in all Hearts, will clearly be discerned.

S I R,

THE primitive Disciples of Christ were all of them inward and spiritual, and when Jesus Christ

Christ said to them, * *It is expedient for you that I go away : for if I go not away, the COMFORTER will not come unto you :* He intended thereby to draw them off from that which was sensible, though very holy ; and to prepare their Hearts to receive the Fulness of the Holy Spirit, which He looked upon as the *One* Thing necessary. Nor did He give them many Prayers as *John* did his Disciples. And 'twas only at their Solicitation that He gave them that *One*, which contains the whole spiritual Progress in a very wonderful Manner: And He even then prevents and stops them from using it, saying, *When thou prayest, enter into thy Closet, (which is nothing but the Heart) and when thou hast shut thy Door, (which signifies inward Retirement) Pray to thy Father which is in secret.* And in another Place He tells them, they should speak but little, because the *Father* knows what they want before they ask him.

, O *Sir*! How much it is to be wished that all might live *in* and *by* God. We may hope that this will one Day come to pass, since we see already, that in those Persons who are become inward and spiritual, and in whom Jesus Christ reigns, every Thing that is outward falls from their Hand, without taking the least Notice of what is transient, but contenting themselves with what is wrought *in* them.

, 'Tis *Sir*, of very great Consequence to prepare Souls for the *Reign* of God in them, making them to look upon Him as present *in* them, and not to let themselves be diverted from that *Great Object* but as little as possible. And when the Weakness and Rovings of their Thoughts and Imagination divert them from it, they must retire inward by an

Act of Desire and Love. If Souls were accustomed
to *that*, they would soon become spiritual. But alas,
Pastors tell them not a Word about it, but on the
contrary, turn those aside who have a Drawing towards it.

If Souls were thus turned, there would be none,
but what, in their Conversion from Sin to Grace,
would become inward and spiritual. We have seen
this Experiment tried, and in Places where such
Pastors have been, *All*, even to the very Children,
have been spiritual.

This then is the Way that *Pastors*, in what Part
of the World soever they be, ought to direct Souls,
that so they may *prepare*, as *St. John* did, *the Way*
of the Lord: † *Every Mountain and Hill is brought*
low, by taking away all Love of our own *Excellence*,
which has a great liking to extraordinary Ways and
Performances, in which the Devil and Nature rest
satisfied, and find their Account. *Every Valley is*
fill'd by being occupied in God and Jesus Christ only;
for every Thing that is not God, though it seem to
fill the Heart, leaves but a sad Vacuity, very differ-
ent from the *Humility* and *Annihilation* which the
real Fulness of God works. For we ought to know,
that the more God fills the Soul with Himself, the
more He empties it of every Thing that is not
Himself; so that all other Objects disappear to the
Eye of the Soul, and the Soul finds a *Void* in which
the *PURE LIGHT* is. Every Thing that stops
or bounds the *Light*, gives it a Reflection and Di-
stinction; but that which bounds it not, gives it an
immense Clearness and Purity. 'Tis therefore said,
* *That the Lord would dwell in the thick Darkness*;
because the Excess of His Light puts the Soul as it
were in Darkness, not letting it discern any Thing;
and 'tis that which defends it from all Error.

† Luke iii. 3. 6.

* 1 Kings. viii. 12, 2 Chron. vi. 1.

, I therefore conjure you, *Sir*, to aid and assist Souls as much as you can, and to prepare as afar off, the *Reign* of God in them. For we must not persuade ourselves, that the *Reign* of God will be established by any Thing that is outward and splendid, but by little, and little, by the *inward* Way. An Union of all Wills in *LOVE*, will make an Union of all the great Bodies dispersed, which can never be united any other Way. This is the Spirit of the Church which must be spread over *All*, according to the Predictions of the *Royal Prophet*, *Thou sendest forth Thy Spirit, they are created; and Thou renewest the Face of the Earth*, Psal. civ. 30.

, There are some who looking for a *Reign* that is outward and splendid, have remained outward themselves, and have not let Jesus Christ reign in them; and by waiting for an *Event* which will never happen in that Manner, they do not renounce and deny themselves; they become not inward and spiritual, and so block up the Way of that which they expect and look for. O that I could at the *Expence* of my *LIFE*, make all the World see the Necessity of subjecting ourselves to Jesus Christ, of resigning up *our* Liberty, and giving Him an *entire* Power over us!

The *Reader* now sees the main Scope and Tendency of this Lady's Writings; the ardent Desire of her Soul, the Meditation of her Heart, and the *Burthen* of her *Song*. All her Writings, *Verse* and *Prose*, tend only to the Establishing *PURE LOVE*, and the *Reign* of Christ in the Heart. For this she travel'd in divers Places of *France*, conversed with the *Learned* and the *Unlearned*, with *Bishops* and *Doctors*, with *Abbots* and *Abbesses*; and her Travels and Conversation were often blessed and crown'd with Success, which

which we shall take Notice of hereafter. But some we think, will be curious to know, since she sets so little by that which is Outward in Religion, what she thought of the *Invocation* of Saints, and the *Eucharist*; Things in so high Esteem among those with whom she lived and had her Education.

As to the *Invocation* of Saints, says she, ‘ One Day as I was thinking in myself, whence it came, that the Soul which begins to be united to God, though it finds itself united to the Saints in God, has nevertheless scarce any Instinct to invoke them? It was presently put into my Mind, that Domestick Servants had Occasion for *Recommendation* and *Interceders*; but that the Spouse obtained every Thing of her Husband, without asking any Thing of Him, for He prevented her by His infinite Love. O Lord, how little art Thou known! They examine my Actions; they say that I repeat not the * *Chaplet*; that ’tis because I pay no Devotion to the Holy Virgin. O Holy *Mary*, thou knowest how much my Heart is united to thee in God, and the Union which God has made between us in Himself! Yet notwithstanding I can do nothing but what Love causes me to do. I am entirely devoted to Him, and whatsoever He wills.

In another Place she says, ‘ The very deep and profound Sense of God I was in, swallowed up every Thing; I could neither see the Saints nor the Holy Virgin out of God, but I saw them all in God; not being able without Difficulty to distinguish them from Him; and though I tenderly loved certain Saints as St. *Peter*, St. *Paul*, St. *Magdalen*, St. *Teresa*, all who were inward and spiritual, yet I could not figure to myself any Ideas or Images of them, nor *invoke* them out of God.’ And

A Bead Roll or String of *Pater Nosters* and *Ave-Marias*.

And now as to the *Eucharist*: in one of her Letters she says to a certain Person, 'As to what you ask me, if the Body and Blood and of our Lord are in the Bread and Wine which they give you at the Supper? I do not believe it: But 'twould be too long a Discussion to tell you where it *TRULY* is.'

And upon *John vi. 53. Then Jesus said unto them, verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* This Verse, says she, is so Plain for the *TRUTH* of the Body and Blood of Jesus Christ in the *Eucharist*, that one cannot help wondering how it can be misunderstood. There were in the Time of Persecution a great many Saints who lived solitary, some hid in Caverns, who could not receive Sacramentally the Body and Blood of Jesus Christ: But they received it Mystically, having an entire Communication with His Spirit; which is a spiritual Communion very high and exalted: Jesus Christ was their *Life*, their Principle and their Center: It was like a choice *Elixir* which insinuates itself in an hidden manner into all the Parts of the Soul, as Nourishment is carried into all the Parts of the Body, Souls in this State have a perpetual Communion with Christ: But those who receive Him Sacramentally with requisite Dispositions, feel great Effects from it!

O if one could but conceive the Grandeur and Excellence of this spiritual Communion, in which Jesus is the Soul of our Soul, and the Life of our Life, in which the Soul remains as dead under the Operation and Hand of God, that it may act only by Him, as it only lives in and by Him! O Thou who after Thy Resurrection, enteredst when the Doors were shut; O enter into those Hearts which are shut against every Thing that is not Thee! But come also to those who shut up the Entrance of their Souls

, against Thee; Let the Doors open by *Contrition*!
 , * *Open ye everlasting Gates, and the King of Glory*
 , *shall come in.* O Soul open to the Grace and Love
 , of Jesus Christ, and thou wilt partake of every thing
 , that He is. He who communes in this manner, has
 , *TRULY the Life in him*, because he has Jesus Christ
 , the Source of Life, which enlivens all Things. He
 , raises again those who are dead by Sin; but He
 , raises again much more abundantly the Dead in *Adam*,
 , for He becomes their true and *only* Life.

If we compare the Archbishop of *Cambray's* Exposition of the *Bread* which Christ taught His Disciples to pray for, and also the *Bread* which is Christ's Body, we shall find it exactly the same with this Lady's Exposition of the Flesh and Blood of Christ.

, What, (says the Archbishop of *Cambray* upon
 , these Words, *Give us this Day our daily Bread*) is
 , this Bread, O my God? 'Tis not only the Support
 , that Thy Providence gives us for the Necessities of
 , Life; 'tis also that Nourishment of Truth Thou
 , daily givest the Soul. 'Tis a Bread which nourisheth
 , up to Eternal Life, which makes it grow, and gives
 , the Soul Strength in the Trials of its Faith. Thou
 , renewest it Day after Day. Thou givest inwardly
 , and outwardly, just so much as is necessary for the
 , Soul to grow in the Life of Faith, and in the Denial
 , of *Self*: I have then nothing to do but to eat this
 , Bread, and with a resign'd and submissive Mind take
 , all the bitter Things Thou shalt send me in my out-
 , ward Affairs, and also in the inmost of my Heart;
 , for every Thing that happens to me in the Course of
 , the Day, is my daily Bread, provided I refuse not to
 , accept it from Thy Hand, and nourish myself with it.

In another Place the Archbishop of *Cambray* per-
 sonating

, Ionating such as go to receive the Lord's Supper, and
 , like the *Corinthians* of old, take the Bread without dis-
 , cerning the Lords Body, says, ' Hitherto. O my
 , Saviour, I have not been nourished with Thy *Truth*;
 , I have been nourished with the Ceremonies of Reli-
 , gion, with the Appearance and Splendor of certain
 , Virtues which gives Courage; with a good Behaviour
 , and a Regularity of outward Actions; with a Victo-
 , ry which I was obliged to gain over my Temper,
 , that I might show nothing but what was compleatly
 , becoming. But the Essence of the Sacrament itself;
 , but this *SUBSTANTIAL TRUTH*, far above all
 , *SUBSTANCE LIMITED AND COMPRISED*, where
 , is it? Alas! I have not sought it; I have thought
 , only of regulating the Outside without a Change
 , *within*. That Worship *in Spirit. and in Truth*, which
 , consists in the Destruction of all Self-will, to let
 , God's Will only reign *in me*, is still almost unknown
 , to me. My *Mouth* has eaten that which is outward
 , and sensible in the Sacrament, and my *Heart* has not
 , been nourished with this *substantial Truth*.

, O Holy and Miraculous Nourishment! No body
 , can eat Thee worthily, unless he die a *perfect Death*.
 , No body can eat Thee worthily, unless he have *in*
 , himself the Source and very Earnest of Life. Who-
 , soever eats Thee as he ought, dies entirely to himself,
 , but at the same Time he dies, he rises again for
 , Thee. Thou art an healing Nourishment; Thou
 , art Strength for the Weak; Thou art a Nourish-
 , ment which inevitably causes them to perish who
 , have not Strength to bear it; Thou art therefore at
 , the same Time the Nourishment of the Strong. O
 , Heavenly *Bread*, that changest Men into Angels,
 , and Servants into Children! Correct my Imperfecti-
 , ons; Cure all my Weaknesses, and give me Strength
 , and Power worthy of Thee. Make me die to Death,
 , and

and rise again to Life; so that being thus risen, I may no more do the Actions of Death: that I may no more have a Liking of that Death which the Things of this World give: But being nourished with the * *unleavened Bread of the TRUTH and SINCERITY*, I may relish only Heavenly Things, in which is Life. Let my carnal Life be dead, and † *hid with God in Thee*, that while I am risen again with Thee, I may live with a Mind freed from the Corruption of the Earth, and fixed upon the Incorruptibility of Things in Heaven, where Thou reignest, sitting at the Right Hand of Thy Father, in the immense Glory which Thou possessest for ever, and which Thou wilt eternally communicate to Thy Elect, of which Number, I beseech Thy infinite Mercy to receive me Thy unworthy Servant. *Amen.*

Having now given the Reader a *Taste* of the Lady Guion's Doctrine and Writings, we shall set forth some *Fruits* of her Conversion and Travels.

, A Lady, *says she*, whom I was us'd sometimes to visit, *Governess* of our Town, having taken a Liking to me, because, as she was pleas'd to say, my Person and Manners were agreeable to her, would tell me sometimes that she observed something in me more than common. I believe the Intensity of my inward Recollection might appear outwardly on my Countenance; for one Time there was a Gentleman of Fashion, who said to my Husband's Aunt, *I saw the Lady your Niece, and one may plainly perceive that she has not lost the Presence of God*; which when I was told, it surprized me much, for I did not believe that such an one as he did know what it was to have God so present. This Lady, I say began to be touch'd with a Sense
of

* Cor. v. 8.

† Coloss. iii. 4.

of God, insomuch that having a mind once to carry
 me to the Play-house, and I shewing an Unwilling-
 ness to go, for I never went there, and excusing my
 self by reason of my Husband's Indisposition; she
 press'd me strongly, and said, *Such a continual In-*
disposition as my Husband's was, should not hinder me
from taking some Diversion; and that I was not of an
Age to be confin'd to the Sick like a Nurse. I then
 gave her several Reasons why I did so; but she per-
 ceiv'd 'twas more from a religious Principle that I
 went not to the Play-House, than because of the In-
 disposition of my Husband; and being very desirous
 to know what I thought of *Plays*, I told her that I
 did not approve of such Diversions, but more espe-
 cially for Christian Women. She being much older
 than I was, what I said to her, made a great Im-
 pression on her Mind, and she never went afterwards
 to the Play-house.

, Another Time being with her, and a certain Lady
 who was a great Talker, and had read the *Fathers*;
 they began to speak much of God: This Lady spoke
 learnedly of Him: I hardly said any Thing, for I
 was inwardly drawn to Silence, and being troubled
 also in myself at such Kind of Talk of God. The
 Lady, my Acquaintance, came the next Day to see
 me, and told me, that God had so touch'd her,
 that she could resist no longer. I attributed the
 Touch to something the other Lady had spoken; but
 she said to me, *Your Silence had something in it which*
spoke to the Bottom of my Soul, and I could not relish
what the other said. Then we spake one to the other
 with open Hearts.

, 'Twas at that Time, O my God, that Thou en-
 teredst so into the Bottom of her Heart, that Thou
 never withdrewest Thyself from it afterwards, so
 long as she lived, Her Soul remain'd so a-thirst for

Thee, O my God, that she could hardly bear to
 hear speak of any Thing else. And as Thou wouldst
 have her All to Thyself, Thou at the End of three
 Months tookest her Husband away, whom she
 loved extremely, and by whom she was much be-
 loved. Thou didst send her such terrible Crosses,
 and at the same Time such Abundance of Thy
 Grace, that Thou becamest absolute Master of her
 Heart.

After the Death of her Husband, and the Loss
 of all her Substance, she went to reside about
 twelve Miles from us, upon a small Estate she
 had remaining. She got my Husband's Consent,
 that I might go and be with her a Week to com-
 fort her under her Losses. God gave her by my
 Means all she wanted, She had a great deal of
 good Sense and Understanding. She wonder'd
 that I should speak to her of Things so much
 above my Age and Capacity : I myself should
 have wondered, if I had reflected on it, for my na-
 tural Capacity was not capable of such Things.
 'Twas Thou, O my God, who gavest them to
 me for her Sake, causing the *Waters of Grace* to
 flow into her Soul, without regarding the Un-
 worthiness of the Pipe through which Thou wert
 pleas'd to convey them. Since that Time, her Soul
 has been the Temple of the Holy Ghost, and our
 Hearts have been united with a *Band* never to be
 dissolved.

This Conversation happened; we see, in her Hus-
 band's Life Time ; but after his Death she had more
 Leisure and Liberty, and made a good Use of both.
 When the Affairs of her Family were settled, she took
 a Journey to *Turin*, the Capital City of *Savoy* ; and
 in her Return from thence to *Paris*, she stop'd at
Grenoble

Grenoble : I having, *says she*, a great Desire to pass
 , two or three Days in that Place with a Lady, an
 , eminent Servant of God, and one of my intimate
 , Friends. When I was there, Father *la Combe* and
 , this Lady told me, I must remain in that Place,
 , for God would glorify Himself in and through me.
 , Father *la Combe* returned back to *Verceil*, and I
 , suffered myself to be conducted by Providence like
 , a Child. This eminent Servant of God had me to
 , a Widow's House, there not being Accommodations
 , at the Inn, and I designed to have staid but three
 , Days: But they telling me I must abide at *Grenoble*,
 , I put my Daughter to the *Nun's* School, and re-
 , solv'd with myself to spend my Time in Retirement,
 , and give myself up to Him who is absolute Master
 , of my Heart.

, I made no Visits in this Place, nor in the others
 , where I had rested ; but was much surprized to find,
 , in a few Days after my Coming there, that several
 , Persons came to see me, who made Profession of
 , being more than ordinarily resigned to God. I per-
 , ceived presently in myself a Gift of God secretly
 , communicated to me, of Discerning of Spirits, and
 , giving to every one what they stood in need of.
 , And of a sudden I found myself invested with an
 , Apostolick State, and I discerned the Condition of
 , them who spake to me, and that with so great a Fa-
 , cility, that they were astonished at it, and said one
 , to another, that I gave each what they stood in need
 , of. 'Twas Thou, O God, who didst all these
 , Things. They sent one another to me, till at length
 , it came to that Excess, that I was taken up com-
 , monly from Six in the Morning to Eight at Night,
 , in speaking of God.

, There came great Numbers from all Parts, far
 , and near, Friars, Priests, Men of all Sorts, young
 N Women

Women, married Women, and Widows: they all came one after the other, and God gave me that which satisfy'd them in a wonderful Manner, without my thinking or caring at all about it. Nothing was hid from me of their inward State and Condition. Thou, O my God, mad'st Thyself such a vast Number of *Conquests* of Souls, as Thou only know'st, and there was given them a surprizing Easiness for Prayer; God bestowed much Grace upon them, and wrought in them a marvelous Change. I perceived and felt, that what I spake sprung from the Fountain Head; and that I was only the Instrument of Him who made me speak.

During the general Applause I had, our Lord Jesus Christ let me see what the Apostolick State was, with which He had honoured me: *That to give up one's self to the Aid of Souls, in the Purity of the Spirit, was to expose one's self to the most cruel Persecutions.* He also gave me to understand, that I must be conformable to Him in all his Conditions, and that if He had liv'd always a private Life with the *Holy Virgin* and *St. Joseph*, He should not have been crucify'd: And that when He would exercise and crucify any of His Servants in an extraordinary Manner, He employ'd them in the Ministry and Service of their Neighbours. 'Tis certain, that all who are employ'd of God by Apostolick Designation, and truly put into the Apostolick State, must suffer greatly. I don't speak of such as put themselves into that State, not being call'd to it of God in a singular Manner, and having nothing of Apostolick Grace, for they have nothing of the Apostolick Crosses: But for such as give themselves entirely up to God without Reserve, and who are willing with all their Hearts, to be exposed to the World as He shall think

fit, without Restriction : Ah, such as these must assuredly * be made a *Spectacle* to God, to Angels, and to Men : To God a Spectacle of Glory, by a Conformity with Jesus Christ ; to Angels a Spectacle of Joy ; to Men a Spectacle of Cruelty and Ignominy.

Amongst the different Numbers of Friars who came to see me, there was an Order of them which partook more of the Effects of Grace than any other, and it was that Order, which through a mistaken Zeal had, in a little Town where Father *la Combe* was Missionary, persecuted all the pious Souls who gave themselves up sincerely to serve God, vexing them in a very strange manner, burning all the Books which spake of silent and inward Prayer, and refusing to give Absolution to such as were in the Practice thereof, frightening them, and driving some almost to Despair, who heretofore had lived wicked Lives, but were restored and preserved in *Grace* by Means of Prayer. These *Fryars* were so outrageous and indiscreet in their Zeal, that they struck a Father of the Oratory, a Man of Merit and Distinction, in the open Street, because he prayed in the Evenings ; and on *Sundays* made a short and fervent Prayer, which mightily aided those good Souls in their Exercise of Prayer.

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* 1 Cor. iv. 9.--13, For I think that God hath set forth us the APOSTLES last, as it were appointed to Death. For we are made a Spectacle unto the World, and to Angels, and to Men. We are Fools for CHRIST's Sake, but ye are wise in CHRIST : We are weak, but ye are Strong : Ye are Honourable, but we are despised. Even unto this present Hour, we both Hunger and Thirst, and are naked, and are buffeted, and have no certain dwelling Place ; and labour WORKING WITH OUR OWN HANDS : Being revil'd we bless ; being PERSECUTED we suffer it ; being defamed we Entreat ; We are made as the Filth of the World, and are the Off scouring of all Things unto this Day.

• In my whole Life I never had so great Consolation as to see, in so small a Town, so many pious Souls who vy'd one with another, who should give themselves up to God with their whole Heart, There were *Girls* of Twelve and Thirteen Years of Age, who sat in Silence almost the whole Day, to have Communion with God; and acquir'd a very strong Habit of it. As they were poor Girls, they placed themselves two and two together, and those who could read, read to the others that could not, There one might have seen the Innocence of the primitive Christians revived.

• In that Town, there was a poor Washer-Woman who had five Children and an Husband that was Paralytick, or Lame in one of his Arms, but more so in Mind : He seemed to have no Strength but to beat her ; yet this poor Woman bore it with angelical Patience, and earned the Bread that maintain'd him and his five Children. This Woman had a wonderful Gift of Prayer, and preserved the Presence of God, and a tranquil Mind under all her Sufferings, and the poor distressed Condition she was in.

• There was likewise a Woman who was a Shop-keeper, much affected with God, and another that dealt in Locks : Sometimes one of these, and sometimes the other, read to this Washer-woman, and were surprized to find her so taught and instructed of God in all that was read to her, and to hear her speak so divinely of it.

• Those Fryars sent for this Woman, and threatened her mightily, if she did not leave off Praying ; telling her, it was only for Fryars and such like, to pray, and that she was very bold to *Pray* : She answered, (or rather He that instructed her,

for she was very ignorant of herself) that Christ had commanded all to *Pray* : And that He said, * *What I say unto you, I say unto all*, without specifying either *Priests* or *Fryars* ; and that without *Prayer*, she should never be able to support the Crosses, nor the Poverty she laboured under ; That in Thime past she had liv'd without *Prayer*, and was exceeding wicked, but since she had done it, she had loved God with all her Heart ; and to leave off *Prayer* was to renounce her Salvation, which she could not do.

, She bid them also take twenty Persons who had not been used to *Prayer*, and twenty of Them that had, then, *says she*, inform yourselves of the Lives of the one and the other, and you will see if you have Reason to condemn *Prayer*. Such Words as these, coming from the Mouth of so poor a Woman, should, one Would think, have convinced them ; but they only served to excite them the more against her. They assured her, she should have no Absolution 'till she had promised them to leave off *Prayer*. She reply'd, That it did not depend on her, and that Christ was Master of what He communicated to His Creature, and to do with it what He pleased.

, They refused to give her Absolution : And after they had rail'd very much at a poor Taylor who serv'd God with all his Heart ; they made them bring all the Books that treated of *Prayer*, without Exception, and burnt them themselves in the open Street.

, There were also at *Tonon*, young Women who lived in Retirement. They were poor Country Girls, who, the better to serve God, and ge

their Living, join'd many of them together; One of them read from Time to Time to the Rest who work'd; and none of them left the Room without asking Leave of the Eldest; they made Ribbons, and Spun, and so every one earned her Living in her own Way, and the Strong supported the Weak. They went and dispersed these poor Girls, and others also in many Villages, and drove them out of the Church.

God was pleased afterwards to make Use of the Fryars of this very Order, to establish Prayer, in I know not how many Places; and they spread an Hundred Times more Books of Prayer where they went, than their Brethren had burnt. The Hand of God appeared wonderfully to me in all these Things.

I could not but admire, to see how God was pleased to make Himself amends for former Damages, by pouring out of His Spirit in Abundance upon these good Fryars, when others did what they could to have destroyed it; but it had no great Effect, for the good Souls that were persecuted, grew stronger by Persecution, instead of being staggered by it.

The Superior and Master of the Novices set themselves against me, without knowing me; and were mightily disturbed that a *WOMAN*, as they said, should be so very much sought after: For looking at Things as they were in themselves, and not as in God, who does as it pleases Him, they despised the *Gift* which was confin'd in so mean a Place, instead of esteeming God only, and His *Grace*, without looking at the Meanness of the Subject in which He sheds it.

But a certain Brother of that Order, whom God made

made Choice of for Himself, and who had been instrumental to bring several of his Companions to me, brought it about, that the Superior came at last to see me, and to thank me for the *Charities* he said I had done them: And God let him see something in my Conversation which pleas'd him: And at length he himself was brought over; and 'twas he when *Visitor*, who dispersed such a Number of those Books (bought at their own Charge) which others had caused to be burnt. O how wonderful art Thou, O my God! How discrete and loving in all Thy Ways! And, O how well Thou knowest, how to * *destroy the Wisdom of the Wise*, and bring to nought all their Precautions.

There were in this *Noviciat* many Novices: The Oldest of them was so very uneasy with his Vocation, that he knew not what to do. His Trouble was so great, that he could neither read, study, nor pray; nor hardly perform any of his Duties. The *Collector* his Companion, had a mind one Day to bring me to him: We spoke a while together, and the Lord discovered to me both the Cause of his Uneasiness, and the Remedy. I told him what it was, and he betook himself to Prayer, but it was affectionate Prayer. He was suddenly changed and the Lord favoured him highly. In proportion as I spake to him, *Grace* wrought in his Heart; and his Soul drank it in as the parched Ground does the gentle Rain. He found that he was changed, and quit of his Uneasiness before he left the Room: Quickly afterwards he performed all his Exercises with Gladness, and great Perfection; whereas he did them before with Pain and Uneasiness, or quite neglected them. He studied and prayed easily, and perform'd all his Duties, insomuch that he was hardly known

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to himself or others. But what astonished him most, was a *Sprout* of Life which remained with him, and a Gift of Prayer. He found that to be given him without any Trouble, which he could not obtain before, what Pains soever he took; and this *living Sprout* was the Principle which made him act, and gave him Grace for his Employment, and such a Fund of the Presence of God, as brought with it all Good: He brought to me, by degrees, all the *Novices*, who every one of them partook of the Effects of Grace, though differently, according to their States: And 'twas thought there never was a more flourishing *Noviciat*.

The Master and Superior of the Order, could not help admiring at so great a Change in their *Novices*, though they did not see into the Reason of it: But upon a certain Time, speaking to the *Collector* about it, (for they had a good Esteem of him, being a Man of Merit and Virtue) they told him, They were surprized at the Change in their *Novices* and the Blessing the Lord had bestowed on the *Noviciat*: he said to them, * My Fathers, if you will permit me, I will tell you the Reason of it: 'Tis the Lady, against whom you have exclaim'd so much without knowing her, whom God has made Use of for that Purpose.

They were astonished when they heard this; and the Master, though very aged, stoop'd so low, and also the *Keeper* of the House, as to pray in the Manner † a little Book teaches, which the Lord caused me to write, and of which I shall speak more hereafter. They found themselves so chang'd, that

* Mes Peres

† A short and easie Method of Prayer, from which we have quoted a whole Chapter concerning Pastors and Preachers. See Page 29.

that the Keeper said, *I am become a new Man*, I could not before pray at all, for my Understanding was dull and empty, but now I do it with the greatest Ease, and as often as I will, with abundance of Fruit, and a particular Sense of God's Presence. And the Master said, I have been a Fryar forty Years, and can say that I never knew how to pray, nor did I know and taste God, as I have done since.

At the Time these wonderful Conversions were wrought, and People came from all Parts to hear and see this Lady; a Friend of her's taking Notice what an universal Esteem Persons had for her, she answer'd, Mind what I now say to you, *You will hear Cursings out of the same Months you have heard Blessings*. How truly this was verifi'd, the following *Narrative* will sufficiently manifest.

She was no sooner arrived at *Paris*, but there came Letters from the Country. exclaiming against her Doctrine, and loading her with Calumnies. Counterfeit Letters were produced, and she was confined to the Monastery of Nuns of the *Visitation*, in the Street *St. Antoin*, in the Month of *January*, 1688. being then about Forty Tears old. How she was handled there, will appear from Passages we shall transcribe from her Letters.

LETTER 156.

I Have receiv'd your Letter just now, which has comforted me in my Exile; For I assure you, I can truly say, * *Hec mihi, quia incolatus meus prolongatus est*. I am here, as it were, out of my Element, and in a Place where God would not have
me

* Psal. cxx. 5. **WHO IS ME**, that I sojourn in **Mesech** that I dwell in the Tents of **Kedar**; **MY SOUL HATH LONG DWELT** with him that hateth Peace.

me. It looks to me, as if there were great Numbers of Children who ask for Bread, and that there is no body to break it to them, while I am here under Force and Confinement.

LETTER 158.

THEY examine me about my * Book, although I have given it up to them, to do with it what they think fit, and protest, that I submit myself and my Writings, yet they don't cease to interrogate me, and I answer what the Lord inspires me with: But I am sometimes so astonished, to see how much the *Inward Way* is opposed, that I hardly know where I am, or what I do.

2. I can assure you, that your Soul is very precious to me, and there is not a Day passes, but what I offer up my Prayers to the Lord for it, There is nothing I could not suffer that it might be resign'd to Him without Reserve. Let me have then this Consolation in my Trouble, that you be entirely resigned to God without any Reserve. I seek you sometimes in Him, and 'tis there I find you often: And it will be your own Fault if I don't find you there still more.

3. I am a Prisoner, and always kept under Lock and Key; without being suffered to speak to any body without or within, unless it be the Woman who is so kind as to tend on me: but nothing can confine an Heart that has found God, nor can any Thing trouble it, because it has in every Place what it loves and desires. I suffer sometimes on your Account, fearing lest at an Age so tender, you should fly from God: However I resign you,

, as

* Moyen court & tres-facile de faire Oraison,
A short and easy Method of Prayer.

as I do every Thing else into His Hand, never
ceasing to beg Him in the most pressing Manner
for your Soul. 'Tis a great Happiness to be through-
ly resigned to Providence. 'Tis the very Repose
of Life.

I recommend my Daughter to your Care: They
will not so much as let me know where she is, but I
hope God will take Care of her. If I were a Cri-
minal condemned to Death, they could not give
more rigorous Orders: But all that does but serve to
unite us the more together.

LETTER 159.

THE Action of *M*---appears to me to be
as base as any Thing can be, however it has
turned to my Advantage, because the more I find
the *Instability* of the Creatures, the more I am bound
and fastened to Him who is immutable. I must
confess, if your Hearts was not more fixed in God,
I should be much concerned and griev'd; But I
pray the Lord incessantly, to establish and fix you
in His *PURE LOVE*, and that you may be empty'd
of all Love of yourself, and that He Himself may be
your *Way, Truth and Life*. O, What would not I
suffer to obtain it?

2. , Though I am in a Place of Banishment, I
always find my God here; and all the Prisons, and
Locks and Keys, with which they confine me, can't
hinder me from finding a *boundless Space* in Him.
The greater the *Cross*, the greater is the *Union*
with Jesus Christ, and consequently the *Joy and*
Liberty.

3. , I do confess to you, that 'tis with Difficulty
I answer to the Interrogatories which they make me
about the *little Book* which is the Cause, of my Con-
finement

, Incent in this Place, and all my Crime; for
 , I think it sufficient that God knows all Things:
 , Besides, if I speak, they won't hearken to me. I
 , could very willingly be silent, because in that I
 , should be more conformable to our Lord Jesus
 , Christ, and the worst that can happen by my Si-
 , lence is, that I shall be thought to have err'd: And
 , what signifies that? Is it not better to pass for such
 , an one, and thereby imitate my Dear Master? I
 , sometimes say to Him from the Bottom of my
 , Heart, seeing the Malice of most People, * *Judica*
 , *me, Deus, & discerne causam meam.* Judge me, O
 , God, and plead my Cause.

, After a strict Examination, for the Space of eight
 , Months, says the Author of the Life of the Arch-
 , bishop of *Cambray*, by the Order of Monsieur de
 , *Harly*, Archbishop of *Paris*: after the most malici-
 , ous Accusations, the most captious Interrogatories,
 , and a perfect Clearing up of all Matters, her Inno-
 , cence appeared in all its Lustre. Her Candour,
 , Meekness, and submissive Behaviour, so undeceived
 , the Abbess, and the other Nuns of the Monastery,
 , that they were all unanimous in giving an authentick
 , Testimonial to her Virtue.

, Some Time after her going out of the Monastery
 , before mentioned, says the same Author, she
 , made Acquaintance with the *Abbé de Fenelon*.
 , She saw him at the Dutchess of *Bethune's*, a
 , Lady to whom she had been known from her
 , Childhood. The *Abbé* had been very much pre-
 , possess'd to her Disadvantage, before he had spoken
 , to her: but his Prejudices were intirely removed by
 , the Conversation he had with her at *Madame de Be-*
 , *thune's* House. Going afterwards occasionally to
 , *Montargis*

, *Montargis*, he enquired what Reputation she had
 , born in that Town before she left it. Every one
 , expressed a very high Opinion of her Piety, and of
 , the Purity of her Conversation from her very *Infancy*;
 , and this Testimony being given by Persons of the
 , most venerable Characters, confirm'd Monsieur de
 , *Fenelon* in the Idea he had already conceived of
 , Madame *Guion's* Merit; and a strict Friendship
 , was by degrees formed between these two Persons,
 , which proved afterwards to both a Source of very
 , heavy Crosses, and thereby an Occasion of exer-
 , cising very great Virtues.

, This *Abbé de Fenelon*, who afterwards was made
 , Archbishop of *Cambray*, was, by the Commendation
 , of the Duke of *Beauvilliers*, appointed by *LOUIS*
 , *XIV.* King of *France*, to be Preceptor to the Duke
 , of *Burgundy* his Grandson, and enter'd upon his Em-
 , ployment about the Prince, at Thirty eight Years
 , of Age, in the Month of *September* 1689.

, The Duke of *Beauvilliers*, Governor to the
 , Prince, was a Nobleman, who under a great
 , Simplicity of Manners concealed many rare Vir-
 , tues, being an Enemy to Pomp, cur'd of Am-
 , bition, and without Attachment to Riches; he was
 , modest, sedate, *disinterested*, liberal, courteous, sin-
 , cere, polite, considerate and regular, in every
 , Thing, and thereby exceedingly well qualified to
 , govern Men, As a Minister of State, the Basis
 , of his Politicks was the *Love of Justice*. This was
 , his reigning Virtue. To this he sacrificed his In-
 , clinations, his Personal Friendships, and even the
 , *Interests* of his Family. All these Qualities received
 , a Lustre and Perfection from an *Eminent Piety*,
 , which made him look to God as the *END* to which
 , all Things were to be directed. And *THIS PIETY*
 , was in him a spiritual Source of Light to guide him

in all the Steps he had to make. For as it disengaged his Heart from all irregular Passions, and even Fondness for Amusements, it continually supplied his Mind with sufficient Strength to discover on every Occasion what was true and eligible.

The Duke of *Beauvilliers*, and the Duke of *Chevreuse*, a Nobleman vers'd in several Kinds of Learning, very rare in Persons of his Rank, of a sweet, affable and engaging Temper, who lived in his Family with his Children like a *good Friend*, as well as a *good Father*: His Soul, notwithstanding his natural Vivacity, seemed always even and undisturbed: *PIETY*, in a Word, had in him so united together the Human and Divine Virtues, that he was at once a Good Christian, a good Commonwealth's-Man, and a *perfect Friend*. These two Noblemen lived in close Amity with the Archbishop of *Cambray*, and all the World was acquainted with the singular Esteem they had for Madame *Guion*. Divers young Ladies at Court, of eminent Quality, were likewise engaged with her in *strict* Friendship. Madame *de Maintenon* herself made her frequently come to St. *Cyr*, and testified a very great Confidence in her.

St. *Cyr* was a House or School established for the Religious Education of a great Number of young Ladies of Quality, brought from all Parts of *France*; and Madame *de Maintenon* having the chief Oversight of it, permitted the Lady *Guion* to give such Instructions to the Ladies as she thought proper, which had very great and good Effects upon them. Some became most exemplary Patterns of a solid and inward Piety, which always produces a fervent and pure Love of God, and the most charming and delightful Fruits of *Meekness*, *Patience*, *Self-denial* and *Humility*. With these Virtues were some of those young Ladies most conspicuously adorned,

Since

Since my being released from St. Maries, says Lady Guion, I continued to go to St. Cyr, and some Ladies of this House having told Madame de Maintenon, that in the Conversations they had with me, they found something which inclined them to God, she therefore permitted them to rely upon my Directions, and she herself acknowledged on many Occasions, that she had no Reason to repent of letting me direct and aid them, by the Change which was visibly wrought in some of them, which heretofore she had not so good an Opinion of. During the three or four Years which that lasted, she shewed an extraordinary Liking to me, and I received the greatest Tokens of Esteem and Confidence that could be from her. But this was what at last drew upon me the greatest Persecution. The Freedom and Liberty which Madame de Maintenon permitted me to take in the House of St. Cyr, and the Trust and Friendship which some young Ladies of the Court, distinguish'd both for their Rank and Piety, repos'd in me, began to make those uneasy who had been my Persecutors. They possessed the Directors with Jealousies concerning me, and by reason of what had pass'd before, and the *Quietism* which was said to have made a great Progress, they engaged the Bishop of Chartres, Superior of the House of St. Cyr, to represent to Madame de Maintenon, that I disturbed the Order of the House by a particular Conduct, and that the young Ladies which I visited, adher'd so strongly to what I said to them, that they no longer hearkened to their Superiors. Madame de Maintenon told me of it very civilly. I then abstained from going to St. Cyr, and sent no more Letters to the Ladies that writ to me, but what I first sent unseal'd to Madame de Maintenon.

Some Persons however, who had an Interest to

serve, by putting an End to the Friendships
 which were contracted between the Archbishop of
Cambray and the great Men before named, spread a
 Rumour abroad of a rising *Heresy* much in Credit at
 Court.

The Alarm was especially given (says the Author
 of B. *Combray's* Life) to Monsieur *Godet de Marais* Bi-
 shop of *Chartres*, a Prelate of sincere Piety, but of
 a violent Temper, and an ardent Zeal for what he
 thought sound Doctrine. A Man of such a Cha-
 racter was susceptible of strong Prejudices. He ap-
 plied himself in good Earnest to thunder against the
 rising *Heresy*, and employed all his Thoughts to
 bring Madame *Gaion* under Suspicion,

A Number of Persons, says *this Lady*, under
 the Appearance of great Sanctity, went from Con-
 fessor to Confessor, to accuse themselves of Crimes
 which they said were occasioned by the Princi-
 ples they had suck'd in from me. Some of these
 were Persons I had endeavoured to reclaim from
 their disorderly Lives, several Years before, but
 not being able to prevail, had forbid them my
 House.

Another strange Stratagem which they took,
 was, to send a wicked Woman, who took upon
 her the Name of one of my Servants, to all the
 Curates and Confessors of *Paris*, to make Confes-
 sion. This Woman was one *Gautiere*. She made
 her Confession to many in a Day, that she might
 miss none of them. She told them, she had serv'd
 me sixteen or seventeen Years, and that she had
 left me because she could not in Conscience live with
 so wicked a Woman, guilty of so many abomina-
 ble wicked Things. By this Means, in less than
 eight Days, I was decry'd all over *Paris*, and
 passed

passed without Contradiction for the wickedest Person in the World. Those who reported those Things, thought themselves well informed, and by a very sure Way.

Such a strange Stratagem, and terrible Engine of Scandal, is enough to make a very innocent Person dread living in such a Country where it can be so quickly put in Execution; yet for all that, she never made any Attempt to escape; 'An inward Motion,' says she, made me neglect all Means which I had to escape.

But this was not the only Stratagem then on Foot to blast her Reputation. 'Those who persecuted me,' says she, caused a Letter to be handed about, which they gave out was from the Bishop of *Grenoble*, in which it was said, that he had driven me out of his *Diocese*; and that I had been convicted of very horrible Things in the Presence of Father *Richebrac*, then Prior of the *Benedictines* of St. Robert of *Grenoble*; though I had Letters from the Bishop of *Grenoble*, since my Return from thence, which shewed quite the contrary, and expressed the good Esteem he had for me. I writ to Father *Richebrac*, and receiv'd the following Answer from him.

M A D A M,

I S it possible they should come to seek me out in my Retirement, to invent Slander against you, and make me the Instrument of it? I never once had the Thought of what they make me say; nor to make those Complaints of which they make me Author. On the contrary I now declare, and have before this declar'd it many Times, *That I never heard any thing of you but what was most Christian-like and Virtuous.* I should have been very cautious, *Madam*, of seeing you, if I thought you capable

of speaking what I cannot write, and what the Apostle forbids to name. However, if it be necessary that I should name it for your Discharge, I will do it upon the first Advice: And I will say plainly that there is nothing in it, that is, *That I never heard you say any thing like it, nor any thing that did in the least approach it.* And as for me, I never said any Thing that could beget a Belief that I ever heard such a Thing of you.

I have been writ to before on the same Subject, and I answered in the same Manner as I now do, and I will do it again a thousand Times, if I am required to it so often. They mix and confound two Narratives together, which ought not to be confounded. I know that of the young Woman who made her Retraction; and you know, *Madam*, the Part I acted before the *Prelate* through the Zeal I had for the Truth, and that I might not wound my Conscience by keeping Silence. I spoke then freely, and am ready to do the same now, if God required it of me as He did then. I shall believe that He requires it of me, if I am call'd upon about it. But what can I say to you more particularly than I have done here? If any Thing more particular shall be required, be but at the Trouble of letting me know it, and I will bear Testimony to the Truth. 'Tis in this Disposition I sincerely remain in our Lord Jesus Christ, craving your Prayers for me to Hlm,

Blois,

MADAM,

April 14, 1699.

Your most Humble, and

Most Obedient Servant,

F. RICHEBRAC.

The Bishop of *Grenoble* writ at the same Time

to him who had caused the pretended Letter to be spread about (who was the *Curate* of St. *James du Haut pas*,) in a Manner as made him sensible how much he resented the making him the Author of such Calumny. And indeed how could he reconcile the horrible Things charged upon me in that Letter, while I remain'd at *Grenoble*, with the Letters which he had written in my Favour to his Brothers at *Paris*, recommending the Care of my Interest, above a Year after I had left his Diocese? The following Letter is a Copy of that which he writ to the Attorney General, which he sent me inclosed in the Letter he did me the Honour to write to me,

SIR,

I Can't refuse, considering the Virtue and Piety of Madam *de la Mothe Guion*, the Recommendation she has desired I would give in Favour of her Family, in an Affair that is before you. I should have made some Scruple of it, if I did not know the Uprightness of her Intentions, and your Integrity. Therefore let it be acceptable to you, to do her all the Justice that is due to her, I ask it of you with all the Heartiness with which I am yours,

Grenoble,

Cardinal CAMUS

Jan. 28. 1688.

, The following is the Letter he writ to me.

M A D A M.

I Could oftener wish to have the Opportunities of letting you see how much your Interest, both Temporal and Spiritual, is dear to me. I bless God, that the Advice I have given you about it, has been

O

so well received by you: I forgot nothing that may engage the *Attorney General* to do all the Justice that is due to you, on the first Occasion; intreating you to believe, that you shall always find me dispos'd to let you see, that I am truly,

M A D A M,

Grenoble,

Jan. 28, 1688,

Your Affectionate Servant,

Cardinal CAMUS.

Nothing, to be sure, contributed more to the general Outcry that was rais'd against me, than the Pretended Letter from the Bishop of *Grenoble*. For how could one gainsay and disprove such a Witness as the Curate of St. *James's* well known at that Time for his Attachment to so great a Number of Persons of Merit, to whom he had delivered Copies of that Letter, so that in about a Fortnight's Time all *Paris* was fill'd with them? The Bishop of *Maux*, who had a Copy of it, as well as others, was strangely surprized to see the Answer which Father *Richebrae* sent me, as well as to see the Letters I shew'd him of the Bishop of *Grenoble*.

He exclaimed loudly at the Vileness of the Slander. For he had sometimes his good Intervals, which afterwards were quite alter'd, by the Persons that stir'd him up against me, and by his own particular Interest.

The Bishop of *Maux* was in very high Esteem with some, for the Zeal he had shewn for the Church about Ten Years before, in writing against the *Protestants*, and getting the king's Edict to confiscate the Goods and Chattels, and imprison the Bodies of such as would not change their Religion, which occasioned a great many Thousands to flee for Refuge into foreign Countries.

• This

This Lady (seeing the Fury of the Bishop of Chartres, and some other Doctors took a Resolution of putting her Writing, into the Hands of some Prelate of eminent Learning, who might examine and make Report of them; and there having been, to outward Appearance, a strict Friendship for some Years, betwixt the Archbishop of Cambray and the Bishop of Maux; she pitch'd, says the Author of B. Cambray's Life, upon Monsieur de Maux for this purpose, as being a Man whose Approbation would counterballance the Authority of the Bishop of Chartres, and quickly destroy the Calumnies of the furious Doctors.

All her Manuscripts being delivered to Monsieur de Maux, he read them over, and immediately told the Duke of Chevreuse, that he found a *Light* and an *Unction* in them which he had not met with any where else.

Madame de Maintenon some Time after changed her Mind, suffering herself to be hurried away by the Zeal of her Director the Bishop of Chartres. She was a Lady that had a sincere Respect for Religion. Her Conversation was insinuating, and of a very genteel Turn. But her Judgment does not seem to have been equal to the Delicacy of her Wit. She was easily prepossessed in Favour of Persons, and afterwards as easily disgusted. It was no difficult matter to alarm a Lady of this Character.

They persuaded her to believe, that the little Book call'd *The short Method*, which she had exceedingly lik'd before, contained in it the grossest Errors, and all the horrible Doctrine of *Quietism*.

It was no sooner known that she had declared herself against Madame Guion, but Endeavours were used to raise a Suspicion in her to the Disadvantage

of the *Abbé de Fenelon*. She was ready enough to entertain it. She had at first promised herself an *absolute* Ascendant over him, but finding that he often opposed her Notions, she grew apprehensive lest a Man, whom she could not be sure of, should get too much Credit with the King.

This Change in Madame *de Maintenon* gave Occasion to the Bishop of *Maux* to discover the secret Uneasiness he had a long Time cherished against the *Abbé de Fenelon*. As that Prelate had accustomed to see himself admired as the greatest *Genius* of his Age, he could not bear to behold the Eyes of the Publick turn'd away from him to fix upon the Rival of his Reputation. This was the original Cause of their Discords. But doubtless, that Prelate did not in the Beginning think of carrying Things to those Extremities to which the Heat of Dispute transported him afterwards. Notice was given to Monsieur *de Fenelon* of frequent Complaints and little Reflections which the Bishop let fall against him; but he would give no Credit to it.

The Rage and Outcry against Madame *Guion* became universal, and the Reputation of her Friends seemed to suffer by the Aspersions upon her. For this Reason she resolved to break Silence, and justify herself in a publick Way: She wrote to Madame *de Maintenon*, beseeching her to procure that Commissioners might be appointed, the one half *Laicks*, the other *Ecclesiasticks*, to take Information, and give a definitive Sentence upon every Thing that was laid to her Charge. She offered at the same Time to make herself a Prisoner within eight Days, in whatever Prison should be thought proper, to undergo the Penalties due to her, in case she was found guilty.

The

, The Duke of *Beauvilliers* undertook to deliver this Letter to *Madame de Maintenon*. But that Lady did not think proper to come into the Expedient proposed, though it seemed so very reasonable. Her Answer to the Duke was, that she did not believe the false Reports that were abroad about *Madame Guion*; that the Matter in question was not her Morals, but her Sentiments; that the latter ought first to be examined, and the Calumnies of the other would of themselves fall to the Ground.

, A strict Enquiry then into the Doctrine of *Madame Guion's* Books, was what *Madame de Maintenon* insisted upon, and she spoke of it to the King. The Bishop of *Maux* was chosen to be chief Examiner. The Bishop of *Chaulons*, now Cardinal *de Noailles*, and Monsieur *Tranfon*, Superior of the Seminary of *St. Sulpicius*, were joined with him, both which undertook the Examination with great Mildness and Candour. *Madame de Maintenon* was desirous Monsieur *de Fenelon* should make a fourth, to which the King gave his Approbation.

, The *Abbé de Fenelon*, conscious of the Purity of his own Intentions, and relying upon the Integrity of the Examiners, open'd himself to them with an unreserved *Simplicity of Heart*, and without the least Fear or Distrust.

, Monsieur *de Maux* told him, that he had never read any of the Contemplative Writers, and pray'd him to make some Extracts out of them, and to add his own Remarks. The *Abbé de Fenelon* did so, and sent him a Collection of Passages taken from the *Greek* and *Latin* Fathers, the canonized Saints, and approved Doctors.

, The Design of this Collection was to shew, that

that the Expressions of the Contemplatives in all Ages were as unguarded as those of Madame Guion; that neither the one nor the other ought to be taken in Strictness; But yet that after all Allowances were made, there would still remain enough to prove by a constant Tradition, *That though we are bound to love God as the Author of our Happiness, we are obliged to love Him yet more, as He is infinitely perfect; that we ought to love God for Himself, all other Things for His Sake, and our own Being as His Image. That we should will Good to ourselves only as belonging to Him, thus enoble our Hope by Charity, and desire our own Happiness as a State which exalts, purifies, and consummates our Love.*

Monsieur de Maux had always maintained the Opinion opposite to *disinterested* Love. He thought no body understood so well what was true Doctrine as himself, and could not bear to be shewn, that the Tradition of the Church, in so essential a Point, had escap'd his Observation. The *Abbé de Fenelon* insisted *steadfastly* on what he had advanced, which was insupportable to the Bishop from a Man whom he looked upon as his Disciple,

After an Examination which lasted several Months, they had a great deal of Difficulty to come to any precise Determination. The only Thing in view at the Beginning, was to undeceive Madame Guion upon her pretended Spirituality. But Monsieur de Maux would not rest there. He cried out continually, *that the Church was in Danger*. It would be an additional Lustre to the Glory of his Triumphs over the Protestants to convict so great a Man as the *Abbé de Fenelon* of Error. He was therefore for making Canons, to ascertain and secure the Catholic Doctrine.

I perceived, says Lady Guion, by what I heard daily

daily of Monsieur de *Maux*, that he grew more and more at a Distance; and what was still worse for the matter in Debate, he was fixed in his Thoughts, and that Fixedness was an insurmountable Obstacle in the Way of Truth.

After Monsieur de *Chaalons* had perused at Leisure my Books and Commentaries upon the Scriptures, he consented to the Proposal which was made him to meet at Monsieur *Tronson's* Country Seat who being infirm and out of order, could not so well meet the other Gentlemen. I requested it as a Favour, that the Duke of *Chevrense* might be also present when they met, he being a particular Friend of both the Prelates, and perfectly skill'd in the whole Affair. I likewise requested, that after they had discussed any Point in Question, that they would write down the *Decision* of it, so that the Facts agreed to, might be ascertain'd and fix'd. This I thought absolutely necessary, not only for the better coming at the Truth, but that I might have a standing Proof of what I, as well as others, was to believe and determine concerning the matter under Examination.

But Monsieur de *Maux*, who had promis'd Madame de *Maintenon* a Condemnation of me, and who would be the sole Director of the Affair, started so many Difficulties, sometimes on one pretence, and sometimes on another, that he found means to elude and set aside what I had requested, and let nothing be done but what he thought meet. He told me I might talk with Monsieur *Tronson* after Monsieur de *Chaalons* had been with him.

There was a Meeting at Monsieur de *Maux's*, where came the Duke of *Chevrense*, thinking he might be present at the Conference, since I had requested it. Monsieur de *Chaalons* came in very good

good Time, and I spoke to him which abundance of Freedom and Openness, and he not being at that Time prepossessed with Things against me, as by means of some he was afterwards, I had reason to believe that he was well satisfied with me, and had the Satisfaction and Comfort to find that he approv'd of what I said.

After we had long waited there, towards Night came Monsieur *de Maux*, and when he had spoke a little to the Company, he opens a Pacquet of Papers which he had brought with him, and tells the Duke of *Chevreuse*, that since the Affair was a matter of Doctrine, and purely *Ecclesiastick*, the Judgment of which belonged only to Bishops, he did not think it convenient for him to be present, and that his Presence might cramp their Freedom. This was a Fetch and a mere put off, lest a Witness of his Reputation and Character should see what passed: a *Witness*, too, that how subtle and dexterous soever Monsieur *de Maux* might be in his Management, he could not impose upon him; for he was too well vers'd and knowing in the Affair to be surprized, and too honest to be prevail'd upon not to give Testimony to the Truth of Facts, which he saw with his open Eyes.

The Business of the Conference was not the Decision of a Point of Faith, which belongs to the Bishops; but a peaceable Enquiry into my Sentiments, which were to be examined, to see in what I exceeded, and if my Expressions concerning Matters of an *Inward Life* were conformable to approv'd *Mystical* Authors, or not. For I had a great many Times promised to submit to whatever those Gentlemen should tell me was a point of Faith and a *Dogma*, about which I never pretended to dispute with them.

But

, But Monsieur *de Maux* went on with his Design,
 , and would let nothing turn him out of his Way. I
 , was shock'd at my very Heart at this Prelate's Re-
 , fusal, for I immediately saw the Consequences of it,
 , and was no longer in doubt of the Engagements he
 , had taken to condemn me. What could be more
 , natural than the Presence of a Person of the Duke of
 , *Chevrense's* Character, who had both Merit and pro-
 , bity, and a good Stock of Learning, as the Pub-
 , lick well knew; through whose Hands all had pass'd,
 , and himself interested greatly in the clearing up of
 , Matters, that both he and others might be unde-
 , ceiv'd, if I had err'd, and against my Intention in-
 , still'd Notions into them contrary to the Purity of
 , Faith? I say, what could have been more natural
 , than to have had a Witness of his Character and Re-
 , putation; who would have only serv'd to shame
 , and confound me if I had spoken differently from
 , what he at all Times had been used to hear me speak,
 , and he might have been undeceiv'd himself, and in-
 , strumental to undeceive others, if by a quiet and
 , peaceable Conference, I had been shewn my Errors?
 , And this was the very Thing designed when the
 , Affair began to be talk'd of. But God did not per-
 , mit it; and the Duke of *Chevrense* thought not pro-
 , per to insist upon it, seeing Monsieur *de Chaalons*
 , was silent, and besides what he did was in respect to
 , me, and because I had signify'd to him how much
 , I desired that he might be present.

, I remained then alone with those two Gentle-
 , men, Monsieur *de Maux* spoke a great while to
 , prove that all Christians in common had the same
 , Grace. I endeavour'd to shew him the contrary.
 , But

, But as the main Business for which we met, was on-
 , ly to justify my Expressions about Things of greater
 , Consequence. I let that drop, and was going to
 , show him how conformable my Sentiments were
 , with approv'd Authors that had written of the In-
 , ward Life: But he would be continually saying,
 , That we ascribed too great a Perfection to the In-
 , ward Life, and endeavoured to darken and puzzle
 , all I said to him, especially when he perceived that
 , Monsieur de Chaalons was touch'd, and about to give
 , in to what I said to him. Then I was told, the
 , Business was not to dispute, but to submit, and be
 , ready to believe, and act according as I should be
 , told. Why truly this was always the Disposition of
 , my Heart, and I could easily resign my own Judg-
 , ment,

, This Conference was of no manner of Service as
 , to the main Points in question. It only gave Mon-
 , sieur de Maux a Handle or Pretence to tell Madame
 , de Maintenon, that he had made the Examination
 , which was proposed, and having convinc'd me of
 , my Mistakes and Errors, he hoped in time to bring
 , me off them, if he could but engage me to go and
 , spend some Time in the Convent at Maux, where he
 , should be more at leisure to finish what he had be-
 , gun.

, I can truly say, when I was told that I was to be
 , examin'd by these Gentlemen, I was glad, because
 , I thought I should have been with them when they
 , were all Three present together, as is usual in such
 , Appointments, and consequently that Jesus Christ
 , would have presid'd in the midst of them. And
 , then I hoped to have gain'd my Cause, for I did not
 , doubt but the Lord would let them see the Truth,
 , and also my Innocence, and the Malice of my Ac-
 , cusers. But God, who was pleas'd that I should
 , suffer

, suffer what I have done since, did not permit it to be
 , done in that manner: The Devil had Power given
 , him to act, and hinder the Union of these Gentle-
 , men, and to throw all Things into Disorder.

, Monsieur de Maux not coming till towards Night,
 , as was observ'd before, I had a good Opportu-
 , nity of discoursing with Monsieur de Chaalons,
 , in the Presence of the Duke of Chevreuse. This
 , Prelate appeared well satisfied with me, and told
 , me, *That I should do well to continue my manner of*
 , *Prayer, and that he would pray God to give me more*
 , *and more of his Grace.* And when Monsieur de
 , Maux grew warm in the Debate, he would sof-
 , ten him as much as he could, and I saw plainly,
 , when he acted of himself, he did it with all the
 , Civility and Justice that could be. But all that he
 , could do, was only to write down some of my An-
 , swers when I address'd myself to him; for when
 , Monsieur de Maux grew warm, he would reflect
 , upon me, without hearkening to what I said. I
 , wish'd to see that Prelate once more, and was with
 , him alone; and though in the mean time they had
 , try'd to prejudice him against me, yet he appear'd
 , satisfied with the Conference we had, and repeated
 , it several Times, *That he saw no Occasion to alter*
 , *any thing in my Way of Prayer, nor in any thing*
 , *else: That I might go on, and that he would pray to*
 , *God to augment His Goodness towards me: and that I*
 , *might live privately as I had done two Years before:*
 , Which I promised him to do.

, It was thought proper that I should speak with
 , Monsieur Tronson: I went therefore to Issi, and the
 , Duke of Chevreuse was pleased to meet us there.
 , Monsieur Tronson examin'd me more particularly
 , than the other two; and the Duke of Chevreuse writ
 , down both the Questions and Answers. I spoke to
 , him

him with all the Freedom and Openness imaginable.
 At last the Duke of *Chevrense* says to him, You see
 how sincere and upright she is; he replied, I feel it
 very plain. That Expression was worthy so great a
 Servant of God as he was, who judged of my An-
 swers not only by his Understanding, but by the
 feeling of his Heart. I then took my Leave, and
 Monsieur *Trenson* appear'd well satisfied with me,
 notwithstanding they had sent him a counterfeit
 Letter against me, said to come from a Person who
 afterwards denied it.

, After all these Examinations, in which they ap-
 peared satisfi'd with me; who would not have be-
 lieved but that they would have let me be quiet?
 But it proved quite otherwise, for the more my In-
 nocence appeared, the more those who undertook
 to render me Criminal, invented Stratagems to
 compass their End. Things were on that Foot-
 ing when Monsieur *de Maux*, to whom I had of-
 fered to go, and spend some Time in a Communi-
 ty belonging to his Diocese, that he might be the
 better acquainted with me, propos'd my being
 with the Nuns of *St. Mary de Maux*. The Of-
 fer I made him was hugely pleasing to him, for
 he reckoned, as I have been told since that he
 should draw great Advantage from it to himself.
 Nay, he imagined such mighty Things, that he
 told the Abbess *Picard*, Superior of the Monastery
 where I was, that it would be as good to him as the
 Archbishoprick of *Paris*, and a Cardinal's Cap.
 But I said to the Abbess when she told it me,
 That God would not permit him to have either the one
 or the other.

, As soon as he had given Order, which was in the
 Month of *January* 1695, I went to the Monastery
 of *St. Mary de Maux*, and continued there till *Easter*,

2 without

without seeing Monsieur de Maux all that while :
 But immediately upon his Arrival, he came into my
 Chamber, for I was then very ill, and the first
 Thing he said to me, was, that I had a great many
 Enemies, and that every Thing went against me.
 He brought me the Articles which were drawn up
 at Issi; I desired him to explain some Passages
 therein, and sign'd them. A while after he enters
 again into my Chamber, and I was then more ill
 than before; but he came up to my Bed-side, and
 told me, I must sign just then, *that I did not believe*
the Incarnation of the Word. Several of the Nuns
 who were in the Room close by, heard it. I was
 mightily surprized at such a Proposition, and told
 him, that I could not sign a *Falsity*. But he in-
 sisted upon it, and told me that he would make me
 do it. I answered, that by God's Grace I could
 Suffer, but that I could not sign a *Falsity*. Then he
 prayed and entreated me, and said, if I would do it,
 he would clear up my Reputation which some en-
 deavoured to blemish. I told him, that God would
 take Care of my Reputation, if He pleased, and
 would support me in my Faith to the Hazard of my Life.

A few Days afterwards Monsieur de Maux came
 again, and brought me a Paper written in his own
 Hand, which was only a Profession of Faith, inti-
 mating that I always had been Catholick, Aposto-
 lick and Roman, and had submitted my Books to
 the Church. This I could have done readily enough
 of myself without being asked for it. Then he
 read another Paper which he said he was to give me,
 and that was a Certificate, such a one as he gave me
 afterwards, but more to my Advantage.

Being at that Time too ill to transcribe the Paper
 of Submission which was written in his own Hand,
 he said I might get it transcribed by one of the Nuns;

and sign it. He took with him his Certificate to write it over fair as he said, and assured me, that when He had the one, I should have the other also, and that he would use me as his Sister, and if he did not do as he promised, that he should be a Knave. This Carriage of his took with me; and I told him that I had put myself into his Hands, not only as into the Hands of a Bishop, but also as a Man of Honour. Now who would have disbelieved his punctually performing all this?

After he was gone, I found myself so ill and faint, having talked too much, that they were obliged to give me some Cordials to bring me to myself. The Abbess fearing if he should come again on the Morrow, it would endanger my Life, desired him by Letter to let me rest that Day; but he would not, but comes the same Day, and asked me if I had sign'd the Writing he had left with me; and opening a Letter Case, which he fastened with a Key, he says to me, See here is your Certificate, where is your Submission? He held a Paper in his Hand while he said this. I pointed to where the Paper of Submission lay, but had not Strength to reach it him. He took it, and I made no question but that he would have given me the Certificate: But far from it, he puts up the Paper of my Submission and the Certificate together into the Letter-case, and then tells me, he would give me no Certificate: That the Affair was not yet ended; That he should Torment me further, and would have other Things signed, and particularly, *That I believed not the Incarnation of the Word*. Judge what a Surprise I must be then in. I had no more Strength or Voice left. He rushed out of the Room: The Nuns were shocked at such Usage; for nothing obliged him to promise me a Certificate; I had never asked him for one.

Some

Some Time after this the *Prelate* comes to me again, and requires me to sign a Pastoral Letter of his, and acknowledge that I had held the Errors condemned in it. I endeavoured to convince him, that what I had already given him, comprehended all Manner of Submission : And notwithstanding he had ranked me among *Evil-Doers* in the Letter he wanted me to sign, yet I should honour that State of Jesus Christ without complaining.

But says he you told me you would submit to my Condemnation. I do it with all my Heart, my Lord, said I, and I concern myself no more in those little Books than if I had never writ them. If it pleases God I will never depart from the Submission and Respect I owe you, let Things go how they will ; But, my Lord, you promised me a Discharge.

I will give it you said he, when you have done what I would have you do. But, my Lord, said I again, you did me the Honour to tell me, that if I gave you the Paper of Submission which you dictated to me, that you would give me a Discharge.

Yes, said he, but they were Words of course that drop from one, before one have maturely thought what can and ought to be done. I don't tell you this my Lord, said I, by way of Complaint, but only to put you in mind that you promised me a Discharge, and to let you see my Submission, I will write at the Bottom of your Pastoral Letter all that I can well put there.

When I had done it, and he had read it, he told me he thought it well enough, but when he had put it up into his Pocket, he told me, that was not the Thing that was wanting. You don't say actually and formally that you are a *Heretick*, and I will have you declare it ; and likewise that the Let-

er is very true and just, and that you acknowledge yourself to have been in all the Errors which it condemns.

, I answered him, Surely, my Lord, you only do this to try me; for I cannot believe that a *Prelate* of so much Piety and Honour, will take Advantage of the Trust I reposed in him, when I put myself into his Hands, and came into his Diocese, to make me do Things which in *Conscience* I can't do. I expected to find a Father in you, don't, I beseech you, let me be deceived in my Expectation.

, I am, said he, a Father of the Church, but it signifies nothing to talk; if you do not sign what I would have you, I will come with Witnesses, and when I have admonished you before them, I will bring you before the Church, and we will cut you off, as 'tis directed in the Gospel.

, I replied, my Lord, I have only God for my Witness; and am prepared to suffer all that you can do, and hope by His Assistance to do nothing against my Conscience, yet pay you all the Respect I owe you.

, The Nuns who were shocked, though they had seen but a small Part of his Violence and Fury towards me, were afraid to return again; and the *Abbeſs* told me, that my too great Mildness made him treat me the worse, for his Mind was of such a make, that he commonly treated Persons who were mild in such a rough manner, but buckled and complied to those who had Spirit and Courage. However I altered not my Behaviour, but chose rather to bear it, than to do any Thing contrary to the Respect due to his Character.

, I am persuaded, every body almost who heard of my being at *Maux*, have entertained a Belief of

two Things equally false: One is, That I was there by Order of the King; whereas it was of my own motion: The Other, That during the six Months there, Monsieur *de Maux* had examined me several Times to know my Sentiments concerning the inward Way, and my manner of Prayer, and about the *LOVE OF GOD*: Not at all; he never so much as once spoke to me about those Things. Sometimes he would say when he came to me, That 'twas my Enemies who persuaded him to vex and torment me, but that he himself was satisfied with me: At other Times he would come in great Rage and Fury, and ask me to sign those Things which he knew I would not consent to; and threatened me with all I have suffered since: He would not, he said, lose his Fortune for me, and a great many other Things. After these Heats and Passion, he would return to *Paris*, and be there a great while before he came back. At last, after I had been six Months at *Maux* he gave me a Certificate, and required no more signing of Papers,

The Nuns and Abbesss of the Convent, (says the Author of *Cambray's* Life, whither she had retreated,) were afflicted at the Cruelty of their Bishop, and endeavoured to soften him by the Testimony of Madame *Guion's* Piety. He yielded at length to the Force of Truth, and at the End of six Months gave her a Certificate, in which he declares, that he was satisfy'd with her Conduct; that he continued to her the Participation of the holy Sacraments; that he had not found her any ways involved in the Abominations of *Molinos*; or in any other heretofore condemn'd, and in fine, that he had not meant to comprehend her in the mention made of those Abominations in his Pastoral Ordinances.

Another Certificate was given her by the Abbess

, and the Nuns, in which they declare, *that that*
 , Lady, having continued six Months in their House,
 , had given them no Cause of Trouble and Uneasiness, but
 , on the contrary, an Example highly edifying, *that*
 , throughout her whole Conduct, and in all her Words,
 , they observed a great Regularity, Simplicity, Sincerity,
 , Humility, Mortification, Meekness, and Christian
 , Patience, and a truly pious Esteem for every Part
 , of the Catholick Faith, and especially for the Mystery
 , of the Incarnation and holy Infancy of our Lord Jesus
 , Christ.

, Two such authentick Acts, after so rigorous an
 , Examination, after so much Pains had been taken
 , to make her appear Criminal, displeased Madame
 , *de Maintenon* to a very high Degree. She told Monsieur
 , *de Maux*, that the Attestation he had given,
 , would have a quite contrary Effect to what had been
 , proposed, which was to undeceive those Persons who
 , were prepossessed in Madame *Guion's* Favour. In
 , the mean while, that Lady was arrested, and sent to
 , the Castle of *Vincennes*, towards the End of the
 , Year 1695.

, I had, says she, several Places of Retreat offered
 , me, but I accepted of none, that I might not bring
 , any Person under Trouble, and that my Friends
 , and Family might not be involved by having my
 , *Escape* imputed to them. I therefore took a Resolution
 , not to leave *Paris*, but to abide there in some
 , secret Place, with my Waiting-woman whom I
 , could confide in, and so lie hid to the World. I
 , spent my Time in *Reading*, *Prayer* to God, and in
 , *Working*. But at the End of the Year One Thousand
 , Six Hundred and Ninety Five, I was arrested,
 , though sick, and carried to *Vincennes*. I was there
 , three Days in Custody with Mr. *des Grez*, who arrested
 , me, because the King, full of Justice and
 , Goodness

Goodness, would not consent that I should be put into Prison; saying several Times That a Convent was sufficient. But they deceived and blinded his Justice by very strong Calumnies, and by the Descriptions they gave of me, made me look so black, that at last he scrupled to shew me his Goodness and Equity, and consented that I should be carried to the Castle of Vincennes.

We find in one of her Letters, which bears no Date, but appears to have been written to some Lady, while she was in Custody of the Person who arrested her, a very remarkable Passage which we thought well worth the transcribing. 'As I have, says she, resigned myself up to God, I am under no Concern for what they will do with me. I neither fear a PRISON nor DEATH. The Infamy they have cast upon me would be a much greater Pain, if I took part with myself. But fear not, if they should put me to Death, come and see me die, and do as MARY MAGDALEN did, who never left Him that taught her the Science of PURE LOVE.

By this Passage, we see how perfectly she was resign'd to the Will of God, come what would come; and also the heroic Courage which the Love of God and her own Innocence inspir'd her with: The following short Narrative is a Recapitulation of her Sufferings, and a Description of her Inward State and Condition, in the several Periods of her Life, but principally towards the latter Part, and during her Imprisonment.

I shall not, says she, enter into a particular Detail of that long Persecution which has made so great a Noise, nor of the Ten Years Confinement in Prisons, and an Exile almost as long, and which is not yet ended, by reason of the Oppositions, Calumnies, and all sorts of Sufferings as could be

thought on. There are some Facts belonging to divers Persons, too odious to be mentioned, which *Charity* constrains me to hide, and in this Sense it is, *that Charity covers a multitude of Sins*. There are others belonging to those who were seduc'd by ill minded People, whom I respect for their Piety and other Reasons, though they shewed too bitter a Zeal against Things they had not a true Understanding of. I shall say nothing of this Sort out of Respect, nor of the other out of *Charity*. But what I can say is, That in so long a *Series* of Crosses, which my Life has been full of, 'tis plain, the greatest were preserved till last; and God, who has not rejected me, by a pure Effect of His Goodness, was not willing to let the latter Part of my Life pass without a greater Conformity to that of Jesus Christ.

He was carried before several Tribunals: God was pleased to let me be so likewise. He suffered Revilings and violent Outrages without complaining: God assisted me to do so likewise. How could I do otherwise, from the Sight He gave me of His Love and Goodness? By being thus made conformable to Jesus Christ, I looked upon those Things as Favours, which the World looks upon as strange Persecutions. The inward Peace and Joy I felt, hindered me from seeing my most violent Persecutors, otherwise than as Instruments of the *Justice* of my God, which to me has always been adorable and lovely.

My Prison was to me a Place of Delight and Refreshment; for such a Deprivation of all Creatures, gave me an Opportunity to be quite alone with God. And a Deprivation of what is counted the most necessary Things of Life, gave me a Relish of outward Poverty, which otherwise I might

not have tasted. Thus I looked upon all these great Evils in Appearance, and the universal *Ouery* against me, as the greatest Good of All. It seem'd to me to be the Work of God's Hand, who was pleas'd to cover His Tabernacle with the Skins of Beasts, to hide it from the Eyes of those to whom He would not manifest it.

I laboured under * *mortal Languishings* heavy and painful Sickness without Intermission. And God was pleas'd to prove me yet further, by totally forsaking me, so that for the Space of six Months, I could only say, *my God, my God, why hast Thou*

P 5

, *forsaken*

* She takes Notice of a very malicious Attempt, on a certain Time, against her Life, by giving her something, which her Physicians upon Inspection into what she cast up from her Stomach, said was Poyson; after which she had these mortal Languishings; And 'tis to be fear'd one or two of her Friends were serv'd in the like manner, for, in one of her Letters, speaking of a Venerable Person, she says,

We have lost our dear Father, my dear Brother, or rather far from having lost him, we find him now in Heaven; more really than when on Earth: From the Day that he was taken ill, I found myself, though at a considerable Distance from him, inwardly struck with exceeding Grief, yet my Mind was calm and easy. That Grief entirely ceas'd at his Death, and all of us not excepting one, found ourselves more united to him than when he was living. All his Children find him present with them in an Enjoyment full of Sweetness, tho' mixed with Sorrow. He was a Man truly given up to serve God; and tho' his Talents were very great, yet he was the most humble, the most Childlike, and the most obedient of Men. No sooner did one begin to speak to him but he stoop'd and was as nothing in himself. I could not Pray for him after his Death, not having in me the least Doubt of his eternal Welfare. He is now in the full Enjoyment of God. Before he dy'd he gave his Blessing to all Friends every where, who should come to love God. There is great Likelihood that he died a Martyr for the Truth; for his Death was not Natural. You may remember that of Monsieur de G. I fear his was like it. But we leave the Judgment of all Things to God,

forfaken me? 'Twas then I was made willing to
 side with God, and to undergo all the Austerities I
 could devise. And when I saw God and every
 Creature against me, I was glad to be of their Side
 against myself: How then can I bewail myself for
 what I suffered with a Love so refin'd from all Self-
 Interest? Shall I now be concerned for, and side
 with myself, after such an entire Sacrifice of *Self*,
 and all that belongs to it? No, I had much rather
 consecrate all my Sufferings to Silence. But if God,
 for His Glory, would permit something of it to be
 known hereafter, I should adore His Judgments;
 but as for me, I have done with what regards my
 self personally.

, But in relation to *PRAYER*, I must ever contend
 for the Truth of its Ways. I have defended my
 Innocence with so much Force and Truth, as to
 leave no more Doubt in Peoples Minds, that all the
 Calumny that is thrown upon those who practise it
 truly, and with a sincere Love, is quite false; and
 the Discourses of those who calumniate them, are
 rash, and contrary to all manner of Truth and Ju-
 stice. The stronger the Calumny is, the more hap-
 py and content is the Heart which loves God, and
 he whose Conscience does not reproach him. Perse-
 cution and Calumny are only a *Weight* which plun-
 ges the Soul deeper in God, and makes it taste an
 inestimable Happiness.

, What signifies it to a Soul, if all Men set them-
 selves against it, when 'tis alone with God, and
 gives him a solid Token and Assurance of its Love?
 For when God heaps His Blessings upon us, 'tis He
 then who gives us Tokens of His Love; but
 when we suffer for His Sake, what is many Times
 worse than Death; then we give Him Tokens of
 the *Constancy* and *Faithfulness* of *Ours*. As then
 , there

, there are no better means of letting God see that
 , we love Him, than by bearing for His Sake the
 , most terrible Pains and Afflictions, we are infinitely
 , beholding to Him, when He lets us partake of those
 , Means,

, But some may wonder, since I am not willing to
 , give an Account of the greatest Crosses and Afflictions
 , of my Life, why I have taken Notice of much
 , lesser. I was induced to that for certain Reasons.
 , I looked upon it very necessary to take some Notice
 , of the Crosses I underwent in my Youth, that it
 , might be seen, how God was pleased to lead me by
 , the Way of the Cross. But as to other Parts of my
 , Life in a more advanced Age, the Calumnies not
 , relating to me solely, I thought myself under an
 , Obligation to give a particular Account of some
 , Facts, to discover not only the Falsity of them, but
 , also the Conduct of those who transacted them, and
 , who were the true Authors of my Persecutions, I
 , being no more than the casual Object they aim'd at,
 , especially in those latter Times; for in reality they
 , only persecuted me in this manner, that they might
 , involve Persons of great Merit, who of themselves
 , were out of their Reach, and could not personally
 , be attack'd, without mixing their Affairs with mine.
 , For this Reason, I thought myself obliged to enter
 , more particularly into Matters relating to those Facts,
 , and so much the more, as my Faith was called in
 , question and made suspicious by them: I thought it
 , therefore of great Concern and Consequence, to let
 , it be seen how far I was from entertaining the Opinions
 , and Sentiments they would have fasten'd upon
 , me. So much I owed to Religion, to Piety, to my
 , Friends, to my Family and myself: But for the ill
 , Usage and Treatment of my own Person, I thought
 , it better to sacrifice and hallow it by Silence, as I
 , have said before.

I will only just take Notice, as I go along, of the State and Disposition I found myself in, during my Imprisonments. While I was at *Vincennes*, and under the Examination of *Monsieur de la Reine* I enjoyed a most sweet Peace, and could have been very well content to have passed my Days there, if it had been the Will of God. I composed *HYMNS*, which the young Woman, who tended me, learnt by heart as I compos'd them, and we sang, O God, Thy Praise together. I looked upon myself as a little Bird which Thou kept'st in a Cage for Thy Pleasure, and which was to sing out its Time there. The Stones of the Tower where I was, seemed to me to be Rubies; that is, I valued them more than all the magnificent Things in the World. O my God, my Joy was founded upon Thy Love, and the Pleasure I had in being Thy Prisoner: though I made not these Sort of Reflections but in composing the *HYMNS*. My very Heart was full of that Joy which Thou givest those that love Thee, in the midst of the greatest Trials and Sufferings.

When Things were carried to the greatest Height and Extremity, I was then in the *Bastile*, and when I understood how great and terrible the *Ouscry* was against me, I said to Thee, O my God, if Thou hast a Mind to make me once more a *Spectacle* to *Men* and *Angels*, Thy Will be done. All that I crave of Thee is, that Thou wouldst preserve Thine, and not let them be separated from Thee. * *Let not Principalities nor Powers, nor the SWORD, &c. ever separate us from the Love of God which is in Christ Jesus our Lord!* As to my particular, what matter is it what Men think of me? What matters it what they make me suffer, since they are not able to separate me from Christ Jesus, who is
engraved

* Rom. viii. 38.-39.

, engraven at the Bottom of my Heart? If I displease
 , Him, though I should please all Men, it would be
 , of less Value than Dirt to me. Let then all Men
 , despise and hate me, provided I am pleasing to Him
 , for whom *I die dayly* 'till such Time as He comes to
 , finish this Death: And, O my God, I prayed to
 , Thee to make me an *Offering* pure and clean in Thy
 , Blood, that I might e'er long be offer'd up to Thee.

We shall now wind up this Lady's Narrative of
 her Life, in the Words of the Author we have several
 Times quoted before. 'Tis observable, says he,
 , that in this same *Verbal Process*, wherein Matters
 , are carried in so outrageous a manner against Mon-
 , sieur de *Fenelon*, the Bishops assembled, give Testi-
 , mony of the Purity of Madame *Guion's* Life and
 , Conversation, declaring, *That as to the Abomina-*
 , *tions which were looked upon as the Consequences of,*
 , *her Principles, her Innocence was never called in*
 , *question; that she had always testified a Detestation of*
 , *them.*

, This authentick Testimonial will be an *ETER-*
 , *NAL MONUMENT* to that Lady's Innocence;
 , because the Bishops assembled did not give it her,
 , till after she had been five Years in Prison. There
 , had been strict Enquiries made during that Time,
 , in all the places where she had been since her
 , Youth: All Persons of her Acquaintance in the Pro-
 , vinces far and near, had been examined: Threat-
 , nings, Promises, and *PRISONS* had been employ'd
 , to engage her * two Maid Servants, Witnesses for
 , many Years of her Conduct, to say something to
 , her Disadvantage. She herself had been obliged to
 , undergo divers captious Interrogatories before dis-
 , sent

* See two Letters of one of them, who was confin'd eight
 Years in Prison, written in an Heavenly and Angelical Style,
 during her Imprisonment.

sent Judges. She had been carried from Prison to Prison, in order to shake her Resolution; from *Vincennes* to *Vaugirard*, from *Vaugirard* to the *Bastile*. Notwithstanding this, the Verity of her Answers, the Purity of her Manners, and the Uniformity of her Conduct for so many Years together, forced this Acknowledgment of her Innocence from a *Numerous* Assembly of Bishops, under the Guidance of *Monsieur de Maux*.

She remain'd however three Years in Prison, sick and in a suffering Condition; after the Persecution against *Monsieur de Cambray* was over, She continually beg'd that her Crime might be specified and proved. But her Enemies not being able to make any Thing appear against her, she was at length discharged out of Custody, and exil'd to *Blois*. She lived there near twelve Years, honour'd and respected for her good Understanding, sincere Piety, pure and modest Virtue, even by those who had the strongest Prejudices against her. *Monsieur de Cambray* continued always to have the same Friendship and Esteem for her, and the same Confidence in her. She died at length at *Blois*, to the tender Regret of her Family, and of all her Friends.

Before we leave this Matter, let us observe the Three notable *Testimonials* given to the *INNOCENCE* of this Lady in the three principal Periods of her Life. She had been first examined by *Monsieur de Harlay*, Archbishop of *Paris*, for the Space of eight Months, and had justifi'd herself. Afterwards *Monsieur de Maux*, who was powerfully interested to find her *Criminal*, gives her an ample Certificate at the End of a six Months Examination. Last of all, an Assembly of the *Gallican* Church, after a strict Enquiry into her *whole Life*, give publick Testimony of her *INNOCENCE*.

We are persuaded, some of our Readers would be glad to hear the last Expressions of this excellent Lady, nay, we think they will even be ravished, to hear how melodiously she sang of the Dealing of the Lord to her Soul; and how prophetically she spake of the Reception which People of another Climate, and a different Way of Worship, should give to *PURE LOVE*, and, the inward Worship of God in *SPIRIT* and in *TRUTH* which her own Nation and People had rejected the Offers of, and set at naught.

This melodious and prophetick Song we intend to print at the Close of some other Pieces, in her own inimitable Notes and Stile, together with our Translation in Prose, for want of a better in Verse. But first, we shall collect what we take to be the last Writings and Legacy she left the World a little before her Departure.

The following, which we hope was very much, if not more peculiarly, intended for our Nation, is a most remarkable Ejaculation of her Soul, and, worthy our greatest Notice: 'Tis a pathetick Discourse, or rather the Voice of an Angel just about to be enrob'd with Light and Immortality, addressed to a People of a different Way of Worship from those amongst whom she lived; in which she compares herself to the *Samaritan* Woman, to whom Christ manifested Himself in so particular and eminent a Manner at *Jacob's Well*; inflaming her Heart so with the Love of Himself, That she * *left her Water-pot and went her way into the City, and saith to the Men, come see a Man which told me all things that ever I did: Is not this the CHRIST?* And her Words had so great a Reach, and took such place with the *Samaritans*. that † *they went out of the City and came unto Him*: After which, § *they said unto the Woman, now we believe, not because*

* John iv. 28.

† ver. 30.

§ ver. 42.

because of thy Saying, for we have heard him ourselves, and know that this is indeed the *CHRIST*, the Saviour of the World, †† *And they besought him that he would tarry with them: And he abode there two Days.*

Wonderful Effect this, says the famous * *Quesnelle*, of one Word of our Saviour upon the Heart of a *WOMAN* who becomes the *APOSTLE* of her Country; He must certainly have spoke to other Ears than those of her Body, since He is more a Master of her Heart than herself, and since she forgets every Thing to bear the Tidings of Him to her Countrymen.—He follows with her Mind and Heart, He acts in her Heart; He is occupied with the Zeal that hurries her to the Town, HE is upon her *TONGUE* to bless the Word of *ETERNAL LIFE*, which she declares to them of her own Experience; He seeks among that People those whom His *FATHER* had given Him, that He might draw them to Himself; He offers them up to His *FATHER*; He prays for them; He operates in their Hearts, to make them docile and obedient to the *VOICE* of this *WOMAN*.

THE

†† ver. 40.

* His moral Reflections on the New Testament were condemn'd and prohibited by the Constitution or Bull *Unigenitus* of Pope *Clement XI.* and the Followers of his Sentiments, and such as would not receive the said Bull as an Act of Faith, have been, and still are, persecuted in *France*.

Besides the Reflections above quoted on Verse 30 and 42 of *John iv.* He has also this Reflection on Verse 25. 'What a Comfort it is under our Doubts and Afflictions, to know that we have Jesus Christ for our Saviour and Teacher. He confounds the proud Doctors by revealing Himself to this poor *WOMAN*, who was in Error and Schism, and in disorderly Living, rather than to the learned *Pharisees* of austere Lives. — 'Tis a mere Illusion to imagine that the Mysteries of Religion ought not to be communicated to this *SEX*, by reading the holy Scriptures, after such an Example of Trust and Confidence which Jesus Christ shew'd to his *WOMAN*.'

THE
 LADY GUION'S
Remarkable INVITATION
 TO ALL
*Sincere Believers in Jesus
 Christ.*

AT the Time when the *Jews* rejected Jesus Christ, the *Samaritans* received Him with Joy, There was not so much as one Person found among the *Jews*, either capable or fit to hear, and comprehend, the Worship in Spirit and in Truth. Jesus Christ went therefore and sought out a *Samaritan* Woman. The *Samaritans* believed in God as well as the *Jews*: They likewise expected the Coming of the *Messiah*; but they were *Schismaticks*, and divided from the *Jews*, because they did not worship at the same Temple.

Christ instructs a *Schismatical* Woman in the greatest Truths, and makes her instantly an *Apostle*. Now what was the Service of her Apostleship? 'Twas to draw that People to Christ. They came flocking to Him: They are instructed; they believe; they receive the Seed which the *Jews* rejected; nay, they constrain the Lord, whom the *Jews* cast off, to dwell with them, that He might instruct them fully by themselves, in what He had but just begun to instruct the *Samaritan* Woman.

O my dear *Samaritans*, you this Day have done the same. 'Tis true, you are divided from us in
 Q respect

respect of the Place of Worship; but you believe in God, you expect all from the same Saviour. 'Tis to you the *interior Spirit* addresses itself; that Spirit of *Adoration in Truth*, that *Prayer* worthy of God, that interior Worship, that *PURE LOVE*, so much despised by our Nation and People. 'Tis to you it addresses itself to be received; 'tis in you, and by you, that Christ will make it grow and increase: He will be in you a *River of living Water* flowing out of your Belly unto eternal Life.

This Worship in Spirit and in Truth, this perfect Prayer, this *PURE LOVE*, asketh for a Retreat and Dwelling among you. It comes to seek you out, by an Exclusion of many others, that you may lodge it in *YOUR HEART*. O receive it then, and by your means let it be transmitted to an infinite Number of Hearts! 'Tis what Christ would have you do: 'Tis what He expects of you, notwithstanding the Weakness of the Instrument He makes Use of, to instruct you with Christ.

O when will you say to this poor *SAMARITAN WOMAN*, *Now we believe not because of thy Saying; for we know that this is indeed the Christ, the Saviour of the World*: We believe this is *PURE LOVE*. We worship the Father in Spirit and in Truth; because we know ourselves, we taste, we experience, yea, we are certain, that 'tis the *TRUTH*. O could I but hear these Words, with what Joy could I say, *Nunc dimittis Ancillam tuam Domine, &c. Lord, now lettest thou thy Servant depart in Peace*. 'Tis the very Object of all my Wishes; and the Subject of my Prayers. You are all very near my Heart: O, why can't I offer you up to the Lord my God, as a pure Sacrifice without Blemish, washed in the Blood of the *LAMB*, and quickened by His Spirit; as an holy *Burnt-Offering*,
 • purify'

purify'd and consum'd in the Fire of PURE LOVE,
Amen, Jesus!

The following Letters being the last in the Collection, and some of them written upon her Sick-bed, in the very Year, probably in the Month, or Week, she died, the Expressions contain'd in them, may be look'd upon as her dying Words.

LETTER 162.

MY very Dear and Reverend Brother in our Lord Jesus Christ, I cannot but desire your Preservation very much, and beg it earnestly of God for the Accomplishment of His Work. My Life seems to me to hang upon a slender Thread, and yet I am persuaded, notwithstanding my great Weakness, if God thinks fit to make Use of so poor a Nothing, He will Preserve my Life; but if not, I have one Foot in the Stirrup, ready to mount and be gone, as soon as He pleases: I dearly salute M. le B. de R. and his Family, and your good Friends, I pray God that He would be all Things to them. Let us say with one Accord, *Adveniat regnum tuum*; THY KINGDOM COME. The more this Kingdom appears at a Distance by the Increase of Wickedness amongst Men, the more, I hope, the Power of God, which is unlimited, will put a Stop to the Torrent of Iniquity: And out of this general Corruption draw a *chosen People* whom He will consecrate to Himself. *O let his Will be always done*; 'Tis all we can desire. Our Friends here love you more than I can express.

LETTER 163.

S I R,

IF I had not been ill, I should have done myself the Honour to have writ to you before. I

Q. 2

am

am something better, though I still keep my Bed.
 I write to you now, to make you an Offer of my
 dear Master's House where I dwell : Though he
 himself be poor, you will want nothing that's neces-
 sary. Make Use of it therefore *Sir*, as your Patri-
 mony, since all that belongs to him, belongs like-
 wise to his Children. I shall procure to myself real
 Solace and Pleasure, to partake with you, what he
 gives us in his Poverty. You will see nothing in his
 House that is splendid, but *Simplicity*, *Weakness* and
Infancy. Now as I am verily persuaded, that in
 imitating the *Wise Men*, you will not be offended at
 his Poverty, I therefore invite you to come and dwell
 in his House.

I received your kind Letter, which gave me great
 Pleasure and Satisfaction, observing by it the Dispo-
 sition of your Soul, in the midst of the greatest Af-
 flictions. O *Sir*, he who loves the Cross, certainly
 tastes and loves God : Remember who it was that
 said to *Peter*, *thou savourest not the things that be of*
God, because he lov'd not the Cross.

LETTER 164.

I must open my Heart a little to you, as to my
 dear Child. I have nothing more to desire upon
 Earth but to be united to my Principle. I am alto-
 gether unprofitable. I could say, but without Com-
 parison, these Words of the Prophet, * *Lord! who*
hath believed our Report. None. I am their *By-*
word. But I comfort myself with the Words of
 another Prophet: † *If my People perish for want of*
having the Truth declared to them, thou shalt perish for
my People : But if thou hast declared the Truth to them,
they shall perish, and thy Soul shall be saved.

§ *Thus saith the Lord God, Wo to the WOMEN*
that

* Isa. liii. 1.

† Ezek. iii. 18.

§ Ezek. xiii. 18.

• *that sow Pillows to all Arm-holes,* flattering them in
 , their Sins ! Happy are those of whom God requires
 , no Account of any Soul, having not charged them
 , with any !

• , If the Labours of Jesus Christ availed so little
 , with the Jews, who would be afflicted to be alike
 , serv'd ? My People have been deceived, because
 , there are those who are Stones of Stumbling in the
 , House of *Israel*.

• , My Fever still continues, but my Pains are ceas'd
 , and I am a good deal better, but very weak and
 , have no Appetite. However, all is good and ex-
 , cellent in God's Will. Doubt not of my Friendship,
 , my dear Child, you are near my Heart. 1716

LETTER 165.

I Labour now, almost without Intermiſſion, un-
 , der intolerable Pains. 'Tis impossible, without
 , a Miracle, that I should continue long under them.
 , My dear Master, is Master, and, *divine Justice*, my
 , Mistress, exerts her Rights. I was forced last Night
 , to call upon her Sister *Mercy*, she is more easily in-
 , treated. Truly I had like to have proved Disobedi-
 , ent to my dear Mistress. But I will love her Severi-
 , ties, though Nature does not at all like them. I
 , remember when I was young, I composed a little
 , Song which begins thus ;

• O Justice of my divine Master,
 , Which feed'st Thyself with Severities,
 , LOVE by Thee makes us know
 , What we owe to the Sovereign Being :
 , Let us by Suffering honour Him,
 , Since He despises pleasant Things.

• , I was not above Nineteen Years old when I made
 , that Song ; so that you see, God called me early into
 , the Service of my divine Mistress. I became her

Q 3

, Slave

Slave, and she has never spar'd me since. Pray to God that I be not unfaithful to Him. 1717.

LETTER 160.

THOU I should be very glad to see you, if it were the Will of God, yet of myself I can desire Nothing. * 'Tis said of St. Paul, *His Letters are weighy and powerful, but his bodily Presence is weak, and his Speech contemptible.* I find nothing in me that deserves the least Esteem. The Instrument cannot ascribe the Work to itself, which the Workman does by means of it. God makes Use of the most contemptible Instruments to do His Work. It becomes such a Workman as He to work upon Nothing and by Nothing. What do I say? He employs only Nothing to do what He does: I am Nothing, yea less than Nothing.

I neither know what He works in me or by me; No Trace of it is left; He takes and He gives: I let Him do it. If He has a mind, I can do every Thing in Him: If He leaves me, I am an empty Nothing, a Canal without Water. Every one finds by this Canal according to his Faith, that nothing might be ascribed to the Creature. 'Tis a great, while since He made me become a Child, whom He leads as He pleases, without Resistance or Thoughts on my Part. I should be amazed to hear any body say He does Good by me. If I were able to cast my Thoughts upon, or to find *this Self*, I should abhor it more than the Evil One.

I hope, if God permit you to come and see me, that He will give me what is necessary for you. Your Soul is precious to me before the Lord, and 'tis in His suffering and adorable Heart that you will always find me present, 1717. LET.

LETTER. 161.

My dear Brother,

I Have had it a pretty while in my Heart to write to you, to tell you, if God take me out of this World, and should deprive you of your present Supports, that you be not surprized at it; but seeing your Way before you, that you be faithful and couragious, and fight the Battles of the Lord.

I received your Letter. The Business now is not inward Retirement; that was very good in Time past. What you have now to do is to get clean out of yourself, and to lean wholly upon God. You will never find true Rest any where else. If you come, I shall receive you with Joy, if I am living 1717

These, Reader, are most of the last Words we have been able to collect, of this excellent Woman, who departed this Life the 9th of June 1737, in the 70th Year of her Age; and now rests, we believe, for ever in the Bosom of the Lord, where she so sweetly repos'd during the many Storms and Tempests, and raging Seas, with which she was tossed in her Voyage to the Port and Haven of Eternal Bliss.

* *Blessed are the Dead that DIE IN THE LORD from henceforth: Yea, saith the SPIRIT, that they may rest from their Labours; and their WORKS do follow them.*

† *Great and MARVELLOUS are Thy Works, LORD GOD ALMIGHTY, just and true are Thy Ways Thou KING of Saints. Who shall not fear Thee, O LORD; for all Nations shall come and worship before The; for Thy JUDGMENTS ARE MADE MANIFEST.*

Q 4

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* Rom. xiv. 13.

† Chap. xv. 3. 4.

A Letter of a Maid who had served M. Guion Twelve Years, & was kept Eight Years in Prison.

My Dear Brother,

I Know not if ever I shall have the Consolation of seeing you: I wish it more for your Sake than my own, for I can receive no Consolation but from God only. I should much desire it if it were his Will, that I might remove the heavy Concern of your Mind, because I have kept my self reserved towards you touching Madame Guion. I know the Concern still remains upon you, but I am sure if I had but an Opportunity of speaking freely with you, it would soon be removed, and you would be forced to acknowledge that I ought to have been so. I am sensible of the good Disposition of your Heart, and know very well that you love me; and when we were about to part from one another, you were in great Care and Concern about my Welfare, and troubled to see me forsake so many temporal Advantages.

I saw plainly that it was God who turned your Heart in that manner, that he might place me where he would have me be, and where he called me strongly, yea, I can say vehemently. His Love forced me away, and would have me separated from every thing that tied me down to the Earth. If your House had been made up of precious Stones, and I might have been waited upon, and honoured there as a Queen, yet I should have forsook all to follow my God, who called me, not to Pleasures and Gratifications, but gave me a strong and lively Impression of the CROSS, and that Impression had a much greater Prevalence and Power over my Heart than all things of this World put together. Thus I went gently on, following my God, who ordered my temporal Concerns. I saw no Appearance

Appearance of outward Crosses; but ~~read~~ inwardly in my Soul that I had a strong Impression that I must undergo heavy Crosses, for which God gave me a very great Love. And I prayed in myself that I might be faithful thereto.

Now tell me, my dear Brother, if I had disclosed my Heart to you, what would you have said; what would you have done? You would have said that I was a Fool, and from a good Intention have raised abundance of Objections, and obstructed my greatest Good, my greatest Consolation, my boundless Joy, my sweet Repose, which is in all things to do the Will of God; and when through the Cross I do perform his Will, I am divinely nourished with a Nourishment that strengthens me, that animates me, that encourages and enlivens me: But the Fear of not doing his Will, is to me more dreadful than Hell. Had I been then so unfaithful as not to have followed the Call of God, and disclosed to you the Secrets of my Soul, I should have lost my Grace, and God would have given it to another. I think after such Unfaithfulness, I should never have had any Repose or Quiet, which is no where to be found but in God only.

But now I can open my Heart to you freely; for I am in no fear of any body's putting an Obstacle in the way of my Sufferings. Since I write this from the Prison at Vincennes, where I have been this last time almost four Years, and know not if ever I shall be released, or whether I shall ever have any other Consolation than to suffer. But casually having got a Piece of Paper, with a bit of Stick instead of a Pen, and Soot instead of Ink, I write this in the utmost Hazard and Jeopardy, hoping by God's Permission that it may one Day be a means of comforting you in my Imprisonment, for you have an hundred times more Trouble and Concern about it than I have, who am made every Day thankful to God for it, and esteem it as a Token from him that he has not rejected

Qs

rejected my Sacrifice, and a very great Favour done me.

I hope in time God will open the Eyes of such upright Persons as out of Zeal have persecuted us, because they want the Light of Truth; Falshood having blinded their Judgment by the Malice and Cunning of the Wicked; and that he will let them clearly discern the precious Stone amidst the Heap of vile Slanders, which no ways hurt, but rather embellish, and give it a wonderful Lustre in the Sight of God I mean Madame GUION; and I have the Honour to share with her in her Afflictions and Crosses, and through the Grace and Goodness of God, to know her experimentally, and thoroughly, having had the Comfort and Satisfaction of living with her for the space of twelve Years: And by seeing her Actions and Behaviour, I have been quite perfumed with her Virtues. from the Time God made me feel his Love, nothing could satisfy me but he, and wheresoever I have discovered his Traces and Footsteps, I have made haste to follow him:

A Prison only confines the Body, but hinders not the Union of Souls, I have long since experienced that; for I am in this Prison quite alone, where I find myself more strongly united to her in God than if I had been with her, 'Tis the Love of Jesus Christ which unites us, that is the Band that ties us: 'tis in him, and for his Sake, that I love her, and that we love one another. By how much the more I love her, by so much the more I feel my Heart enlarged to love her.

Don't wonder at it, dear Brother, for without descending into Particulars, I will only tell you that she obtained for me the Grace to love my God, whom I now love, whom I shall for ever love, and whom I continually love. Yes, she obtained for me this Grace to love, and God made Use of her to imprint his Love upon my Heart and to draw me off from the Love of myself, making me pass through the Death, and Denial of all my natural Inclinations, and with great Diligence watching over me with

in with continual Patience and pure Love, the Sense of which will remain with me for ever.

holy mind
So do not wonder that I love her, yea, I love her because she loves my God; but with a boundless Love, a real, essential, living and operative Love: And this Love has the Power of uniting our Hearts in such a manner as I am not able to express, but believe it to be the Beginning to the Union which we shall have in Heaven, where the Love of God will unite us all in him. *amen*

See here a little Evaporation and Discovery, which I have made you, of my Heart: Heal now the Oppression of yours, and be no longer grieved and concerned that I was so reserved towards you; and never spoke to you of Madame Guion.

glory be to god
Another Letter of the same Maid to a Clergyman, upon the like Subject.

To GOD be all GLORY!

MY Reverend Father, I will open to you as briefly as I can the Sentiments of my Heart.

I bear my Cross willingly, tho' 'tis with Pain. I had rather die than do the least Thing of myself to get from under it. That would be an Executioner which would tear out my very Heart. Being resigned and given up intirely to God, let him do with me what he pleases, I shall always adore his holy Will, which I most tenderly love. I esteem myself happy in being a Prisoner for his Sake.

Nature labours under Suffering, but let her chide and complain. I am in no Fear about any new Cross, for my Heart is prepared for every Thing they can make me suffer: I am enured and hardened to the Cross: I love

with a true Love; because it makes me nearer acquainted with God.

If it be the Will of God that I never see my dear Mistress [M. G.] again upon Earth, I shall see her in Heaven, for the Power of Man reaches not there, However, as the Union betwixt us is founded purely on the Love of CHRIST, 'tis in him, and for his Sake, I love her, and am more closely united to her than if I was with her. When I pray, she is always with me: Should I withdraw myself from her, I should force myself from my dear Lord and Saviour. Our Union shall never be broken, either upon Earth or in Heaven. 'Tis an Union of the Cross upon Earth, and an Union of the Possession of God in Eternity. 'Tis this Hope which enlivens my Soul.

She has aided me in the Denial of myself and my natural Inclinations. And God made use of her to imprint himself in my Heart, and so strongly too, that I am not able to express it, but feel it most intimately. Yea, she imprinted the Love of CHRIST so strongly in me, that it seems really as if it was engraven upon my Heart in very deep and never fading Characters. Therefore I hope God will uphold me by the Strength of his Love, which has united our Hearts. The more I love God, the more closely I find myself bound to her: Who then shall separate us? It shall neither be Persecutions, nor Prisons, nor the Force of Men or Devils. Nothing shall ever separate us from the Love of CHRIST JESUS. 'Tis in his sweet and lovely Heart I find her always. O Heart of Jesus, thou art my Life and sweet Repose! I lift up both my Heart and Hands unto thee, and return thee Thanks, for uniting me to an Heart which loves thee so tenderly and so purely, that mine is all over perfumed with it; and 'tis this Perfume of Love which makes my Heart glad in my Captivity.

Nature suffers grievously, but yet I would not be with-

out Suffering, and in the very Bottom of my Soul, I feel a secret Fear of losing, or being driven from my BE-LOVED CROSS. 'Tis the very Darling of my Heart: I have espoused it with an inconceivable Force and Ardour, and would be faithful to it as long as I live. I have wholly consecrated and given myself up to God, Body, Soul, and Spirit, entirely, and without Reserve. I am his, let him do with me what he will: I am submissive to every Thing. I feel no Desire, no Will in me, but to say in all and through all, THY HOLY WILL BE DONE, O Love of my Heart! In fine, I feel a continual * FIAT in me, though under much Pain of Body.

That which plunges me into God by the CROSS, is my strongest Propensity, to which I find myself powerfully drawn. O CROSS which makest happy through Pain and Suffering, and which enlivenest the Soul, how bitter and yet how sweet thou art! O how strong is thy Love when one is given up to thee. My Desire is to expire in thy Arms: Thou wilt infallibly restore me into the Bosom of my God, where I pant continually to be, and where I repose myself on Earth; and I hope and believe strongly, that I shall repose myself there in Heaven.

MADAME GUION having composed, during her long Captivity, many Hymns, or little Songs, upon all Sorts of spiritual Subjects, (as she has taken Notice above, P. 95.) we thought proper to insert here one or two of them, which show with what Temper and Disposition of Mind she bore so hard an Imprisonment for Ten Years together.

THE FIRST HYMN.

§ I §

Great God for thy Pleasure
I am put into a Cage,

Listen

* Thy Will be done,

Listen to my Notes,
 For that's all I desire:
 I love my Confinement
 Great God for thy Pleasure;

§ 2 §

I sing all the Day long
 Lord, for thy Pleasure,
 My extreme Affliction
 Augments my Love:
 Having no other Affair
 I sing all the Day long.

§ 3 §

Thou understandest, Lord!
 This amorous Language,
 Unknown to the *Worldly* wife,
 Relish'd by the chaste Heart;
 Love has its Notes,
 Thou understand'st them, Lord!

§ 4 §

I live in Freedom
 Though in Confinement:
 * *PURE LOVE* sets free
 Both Heart and Will:
 In my little Cage
 I live in Freedom.

§ 5 §

O Will divine
 Which I adore and love!
 The more extreme my Pain,
 The more Freedom I have,
 All Good is in thee
 O Will divine!

Of

* 1 John iv. 18. There is no Fear in Love: but PERFECT LOVE casteth out Fear. Perfect Love casteth out Fear, because it casteth out Self-Love. *Quæsnell.*

§ 6 §

Of thy little Bird
 Accept, I pray thee,
 The warbling Murmurs,
 More soft than fine;
 And be the Nourishment
 Of thy little Bird.

§ 7 §

The Prisoner of my God
 Finds immensity every where:
 A peculiar Easiness
 Makes her free in every Place:
 She abounds in Plenty,
 The Prisoner of my God.

§ 8 §

Surrounded with Enemies
 Whom Intrigues perplex,
 How contented is my Soul !
 How submissive is my Heart !
 Incessantly I sing
 Surrounded with Enemies.

§ 9 §

I behold my Enemies
 Fatiguing themselves;
 Some are out of Breath,
 Others quite stun'd;
 I, with a tranquil Mind
 Behold my Enemies.

HYMN II.

§ 1 §

O charming Solitude,
 Dungeon, lovely Tower,
 Where unmolested
 I spend all the Day!
 Is there any Torment too severe
 For my constant Love?

§ 2 §

Afflictions are my Delights,
 Pains are my Pleasures!
 The most dreadful Torments
 The Upshot of my Wishes:
 And all my Exercise
 Love and deep Sighs,

§ 3 §

I fear no Torment
 Though without any Support,
 Being very sure
 This Evil is my Good:
 The SOVEREIGN BEAUTY
 Calls for Sovereign Love.

§ 4 §

I suffer, and my Suffering
 Makes all my Happiness:
 By his sweet Presence
 God enriches my Heart:
 He is my Patience,
 My Strength and my Comfort.

The Paths of DIVINE LOVE by which the Soul is led to the Di- vine Union.

O Thou who hast felt the Darts of my Love, whose Heart is submissive to my heavenly Drawings! O thou whom I have chosen for an eternal Spouse, be thou a faithful Bride to thy beloved Bridegroom! I must confess thy Eyes have smitten me with a most chaste, pure, and disinterested Love; and that thou hast not desired any thing but what would please me, expecting no Salary for all thy Pains and Labour. And when I led thee into rough Ways, over Bushes and Brambles, and quite out of the beaten Paths amongst Thorns and Thistles, thou passed'st through them as through heavenly Paths: And though I seemed often to leave thee, and to forget thee, yet thou didst never forsake this unknown Path.

I took pleasure in beholding thy Fears, and hearing thy Sighs, and to see thy Tears run down. And after so many sharp Conflicts, I had a mind to try if taking thee to myself thou would'st always abide constant and true; and thy afflicted Heart abode faithful, and never called my Love either inconstant or cruel: And tho' thy Afflictions were grievous and heavy, yet didst thou bless thy Lot and Portion, and wert willing to follow me even to Death. I partook with thee in thy Labour and Sufferings, and when I was in thee, thou didst bewail my Absence; for in those afflicting Times I pleased myself in bearing up thy Heart, but keeping out of Sight. My Love was increased by seeing thee so disconsolate. And thou never wentest about to look for Ease and Comfort, but wouldst often say to me, 'Dear and divine Spouse, 'tis my whole Delight to suffer with thee, but thou forsake

me in my sharpest Trials and Agonies. Thou art
 my Happiness and only Hope. Every thing else to
 me is of no value or moment. Alas, it cannot dis-
 sipate my Pain. One Look of thine would give me
 Life! Why turnest thou away those Eyes which
 have ravished me. What is become, O my Love,
 of that HOPE thou gavest me? Alas, thou hast
 smitten me, and dost thou now abandon me? I
 heard in secret thy innocent Complaint, and was delighted
 to see thee so enamour'd; my Love sunk every Day deeper
 in thy Heart, when thou imaginest thyself at a greater
 Distance from it. And when I saw thee labouring under
 the severest Pangs and Affliction, 'twas then I saw a
 thousand Delights in thee; and thou wouldst say in a lan-
 guishing Voice, 'Only Witness of my chaste Love,
 Rock, take at least some Pity of my Condition,
 be compassionate this Day to a tender Lover.'

I smiled in secret at thy bitter Pangs and Uneasiness,
 and only hid myself from thy Sense; for they were as
 yet too weak for the excellent Work I had a mind should be
 wrought in thee. Redouble, said I, thy Courage, and
 don't let thy prying and curious Senses so much as see or
 desire one delicious Morsel; if thou wilt be wholly mine,
 thou must deny them all and thyself too: Thou must love me
 for my own Sake, without feeling whether thou lovest me:
 And follow me in all Places without seeing where I lead
 thee. Never expect to see an End of thy Sufferings, but
 continue to take Delight in thy Obedience. Let it suffice
 thy Soul that it sees me all Glorious, without minding
 whether it shall be happy or unhappy. Then secretly did
 I speak to thy Heart, and augment the Ardour of thy
 chaste Love: Thou wouldst have died privately and un-
 seen, were it but to have given me some new Pleasure.

At last thou camest to forget thyself, which made my
 Love the more extreme towards thee. For my Sake thou
 neglectedst thy first Beauty, and hadst no Liking to any
 thing

thing but my Truth; 'Dear and divine Spouse, saidst thou, I find myself handsome enough if my Heart be, but always faithful to thee. This Faithfulness I have only from thee; I can have nothing but what belongs to my Spouse.'

After some more Expressions of that Sort, thou becamest mute and silent, and I was the faithful Interpreter of thy Heart. Thou spakest no more to me, but I understood thee so well, that we were both charmed with our **SILENT CONVERSATION**. Such Silence is much better understood than Words, for as soon as one has tasted of it, Words become frivolous and insignificant. In this manner thou passedst thy Youth in these Woods. Thou hadst no other than a mute or silent Voice for me: But my Heart answered thine; and this amorous Silence ravished thee more than fine Words, or feeble Eloquence. I was then the Spring of all thy Motions, and thou beheldst clearly the Slavery and Bondage of the Senses. No sooner had I given thee this new Liberty, but thou flewest towards me like a Turtle Dove; and I caused thee to fly aloft in the midst of the Sky, that thou mightest declare and proclaim me in a thousand different Places.

In this Manner did **CHRIST** converse with his loving Spouse, making her perfect and learned in Secret. She then requested of him that she might speak in her Turn to explain and manifest to all the exceeding Greatness of her Love. **CHRIST** thereupon instantly restored her Voice, but not such a one as heretofore for frivolous Discourse, but a Voice capable and fit to teach the Secrets of LOVE, to shew his Beauties, and set them forth in their proper light.

O dear and divine Love, with whom my Soul is ravished, I will, though I suffer, declare of thy Goodness without Fear. Thy heavenly Beauties have captivated my Heart, and filled me with a celestial Ardour. O

ye * SEPARATE PLACES congeal'd with Ice, bear what I have to declare, I prefer you to all Nature: O ye distant Countries near the NORTH, 'tis to you I have chosen to declare my happy Lot and Condition: To you which have been looked upon as wild, and have not the Shelter of our pleasant Groves. O are not your Hearts like others? Notwithstanding therefore your nipping Colds, receive the Ardour of my Flame. Be ye penetrated with the Object I adore. O you who sometimes see not the RISING of the Sun, there is now a bright Day rising upon you; 'tis the Spirit of FAITH, nay more, 'tis PURE LOVE.

Open then your Hearts to let it in, and you will reap a blessed Advantage by it. MY GOD, who has made Choice of you, that you might be wholly his, is willing, by my Discourse, to learn you it this Day. Never rebel against his Goodness: Ask of him pure and tender Hearts, which you have need of to hear his Voice.

O People, whom God through his Goodness has vouchsafed to make Choice of, let his holy Love melt your Ice. Comply with his Choice, give up to his Grace, and reject not his tender Calls and Wooings. O you whom he prefers to all the more Southern People: Icy Mountains, Desert Mountains, always dry and barren, PURE LOVE is coming to seek for Refuge and Dwelling amongst you: Don't refuse him: Lay yourselves out for him, he will be your Strength and only Support. O ye fine Countries, whose Fields are enamel'd with a thousand rural Flowers, you would not receive your Master: You whose thousand Rivulets and Springs make you appear so smiling, you refused

* By these Words she seem'd to have in view the British Isles which in respect to the main Continents are lieux écartés, that is, separated Places, but 'tis most certain that her Views extended to Denmark, Sweedland, and Norway, even as far as the North Cape, where the Sun rises not for several Weeks together in the Winter Season; and likewise to the North Parts of America, by the Words d'autres-Hemispheres, other Hemispheres.

*fused LOVE your Incense and Offerings, O ye Countries full of Canals, Vines and fertile Grounds, you would give him no Asylum, no Dwelling. O ye fine little Hills covered over with Diversity of Grapes, whose Produce is so much desired by the whole Universe. O ye * large Canals, whose Art surpasses Nature; pleasant Rivulets, whose charming Murmurs invite us to a longer Stay, you were not made to receive LOVE. For this SACRED LOVE was banished out of your Territories. He looks out for a Dwelling in other HEMISPHERES. PURE LOVE has the Art of making all Places worthy of his Blessings, and lovely to his Sight.*

O thou poor solitary abandoned Nation, one shall soon see thee fertile and full of People, if thou dost but receive what this SPOUSE of my Heart speaks by me, and take him for thy KING. He is about to make the rude and desert Places fruitful, and of barren sandy Heaths make fine Pastures: Truth shall very quickly be seen to reign, where Equity was scarcely known. You shall see Grapes where you see Brambles. And 'tis my SOVEREIGN who declares it by me. But if you refuse and reject this PURE and CHASTE LOVE, O tremble for your Lands in the terrible Day of Account. If you will not receive the LIGHT, you shall be dissipated and scattered as the Dust.

* The Canals of Versailles.

DIRECTIONS

FOR A

HOLY LIFE.

By the Archbishop of CAMBRAY.

1. **T**HE principal Instrument, or Means of our Perfection, is contained in this one Expression of God to *Abraham*, * Walk in my PRESENCE, and be thou perfect.

2. The PRESENCE of God calms the Mind, gives sweet Repose and Quiet, even in the midst of our daily Labours; but then we must be resigned to Him without any Reserve.

3. When we have found God, there is nothing worth looking for in Men: We must then give up our very best Friends, for the *good Friend* is in the Heart, the *Spouse* who is jealous, and will have every thing else put out.

4. It does not require a great deal of Time to love God, to draw near and enjoy His Presence, to lift up our Heart to Him, or to adore Him at the Bottom of our Heart, nor to make Him an Offering of what we do and suffer; for † the very *Kingdom of God is within us*, which nothing can molest.

5. When the Hurry and Distraction of the Senses, and the Rovings of the Imagination, hinder us from getting

* Gen. xvii. 1. The Words of the Text are, Walk before me, and be thou perfect; but the Author's Words in French are, *Marchez en ma présence & vous serez parfait*, Walk in my Presence and you shall be perfect.

† Luke xvii. 21.

getting into a quiet and composed Frame of Mind, let us at least calm ourselves by the Integrity of our Will, and the very Desire of a Composure does in a manner prove a sufficient one. We must also turn our Minds inward to God, and do whatsoever he would have us, with a pure and upright Intention.

6. We must endeavour from time to time to excite in us a Desire to be devoted and resigned to God, with all the Powers and Faculties of the Soul; that is to say, to contemplate Him with our Mind, and with our Will to love him: Let us also desire that our Senses may be consecrated to Him in all their Operations.

7. Let us take care we be not occupied too long, either outwardly or inwardly, about unprofitable things, which create such Distractions both of Heart and Mind, and draw them so much out of themselves, that 'tis with difficulty they can be brought again to be inward enough to find God.

8. As soon as we feel that some foreign Object gives us Pleasure and Joy, let us withdraw our Heart from it; and that the Heart may not take up its Rest in it, let us presently shew it its true Object, and *sovereign Good*, that is, God Himself. If we are but faithful in ever so small a degree, to wean ourselves inwardly from the Creatures, so as to hinder them from resting in the Heart, which God has reserved to Himself, there to be honoured, adored, and loved, we shall quickly taste that pure Joy, which God never fails to give a Soul that is free and disingaged from all worldly Affections.

9. When we perceive in ourselves a strong and very eager Desire after any thing whatsoever, and find that our Humour and Inclination carries us too precipitately to do any thing, be it only to say something, to see an Object, or go any where, let us strive to moderate ourselves, and request of God, that He would
stay

stay the Precipitation of our Thoughts, and the Commotion we are under, because He has said, that His Spirit abides not in Hurry Commotion.

10. Let us take great care we do not concern or busy ourselves too much with what others say and do, and that we let it not too much into our Minds, for 'tis a great Cause and Source of Disturbance.

11. As soon as we perceive what it is God requires of us, in any Particular that presents itself, let us stick to that, and withdraw ourselves from every thing else: By that means we shall always preserve a Freedom and Evenness of Soul, and shall cut off a great many needless Things which incumber the Mind, and hinder it from turning easily to God.

12. An excellent Means of keeping ourselves in an inward Quiet and Freedom of Spirit, is, at the finishing of every Action, to bound there all Reflections arising from it, the Respects and Regards of Self-Love, sometimes from vain Joy, and sometimes from Grief, because this is one of our greatest Evils. Happy is the Man who retains nothing in his Mind but what is necessary, and who only thinks of each Thing just when it is the Time to think of it; so that 'tis rather God who excites the Perception and Idea of it, by an Impression and Discovery of His Will, which we must perform, than the Mind's being at the Trouble to forecast and find it.

13. Let us accustom ourselves to have our Minds inwardly recollected in the Day-time, and during the Course of our Employments, by looking singly to God: By that let us still all the Commotions of our Heart, as soon as we perceive it disturbed and moved. Let us forsake all Pleasures which come not from God, put away all vain Thoughts and wild Imaginations, and speak no idle Word. Let us seek God within us, and we shall infallibly find Him, and with Him, Joy and Peace,

14. In our outward Occupations, let us be occupied more with God than all the rest. To do them well, we must do them as in His Presence, and for His Sake. At the Sight of God's *MAJESTY* a Calmness and Serenity should possess the Soul. One Word of our Saviour's in Time past, instantly calmed a boisterous and raging Sea ; and now one Look of His towards us, and of ours towards Him, should every Day do the like.

15. We must often lift up our Heart to God : He will purify, enlighten and direct it. 'Twas the daily Practice of the holy Prophet *David* : * *I have set, says he, the Lord always before me.* Let us also frequently repeat to ourselves these beautiful Expression of the same Prophet : † *Whom have I in Heaven but Thee ? There is none upon Earth that I desire besides thee. God is the STRENGTH of my Heart, and my PORTION for ever.*

16. We need not stay for leisure Hours to shut the Door and retire, for the Moment in which we regret the Want of Retirement, is enough to bring us into it. We must turn our Heart towards God in a simple and familiar manner, and with great Assurance, The most broken Minutes are good at all Times, even when at Meals, and when Others are speaking. Unprofitable and tedious long Stories and Relations, instead of tiring may relieve us, by affording some Interval of inward Retirement. Thus all Things turn to good to those who love God.

17. We should often read such Books as are fitting and proper for our State and Condition ; and in Reading, frequently stop and make a Pause, to give place to the Spirit that inwardly draws the Mind. Two or three plain and simple Words, but full of the Spirit of God, are the hidden Manna ; and tho' we forget the Words, yet they operate secretly, and the Soul is fed and nourished by them.

18. We

* Psal. xvi. 8.

† Psal. xxiii. 25, 26.

18. We must endeavour to have a continual Correspondence and Fellowship with God. Let us be persuaded that the most profitable and desirable State in this Life is that of *CHRISTIAN PERFECTION*, which consists in the Union of the Soul with God; an Union that includes in it all spiritual Good; a Familiarity with God so great, that no two Friends upon Earth converse oftener together, nor with greater Endearment, Freedom, Ease and Openness of Heart; a wonderful Liberty of Spirit, that raises us above all Events and Changes in Life, and that frees us from the Tyranny of human Respect; an extraordinary Power for the well performing all our Actions, and acquitting ourselves well in our Employments; a Prudence truly *Christian* in all our Undertakings; a Peace and perfect Tranquility in all Conditions; and in short, a continual Victory over *Self-love*, and our Passions.

19. This is the happy State to which we are called; we, whom God hath separated from the Corruptions of this World. If we do not partake of these heavenly Blessings, 'tis our own Fault, since the Spirit of God disposes and excites us continually to aspire after them: But we resist Him often, either by open Repugnance or secret Refusal, or for want of Resolution and Courage, or letting ourselves be decived willingly, by the Pretexts and Artifices of *Self-Love*, that begets in us abundance of mean Indulgences and wrong Managements. Let us no more be seduced thereto, but, as saith the Apostle, * *walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are evil.*

* Ephes. v, 15. 16. 15 OC 61

F I N I S.

1. The first thing I noticed when I stepped out of the plane was the cold air. It was a sharp contrast to the warm, humid air of the tropics. I had heard that the weather in the north was harsh, but I didn't realize just how cold it would be. The wind was biting, and the sun was a pale, distant glow in the sky. I wrapped my coat around myself and shivered. The ground below was a vast, flat expanse of white, stretching out to the horizon. It was like a giant's playground, so smooth and so empty. I had never seen anything like this before. The silence was deafening, broken only by the occasional creak of the plane's landing gear or the distant hum of an engine. I felt small and insignificant in the face of such a vast, indifferent world. The first few days were a blur of activity. I had to get used to the new environment, the new people, the new way of life. It was a challenge, but I was determined to make the most of it. I had come here for a reason, and I was not going to let anything stand in my way. The first snowfall was a magical experience. It came in the middle of the night, and I woke up to a world completely transformed. The trees were covered in a thick layer of white, and the rooftops were like giant's shoulders. The air was crisp and clean, and the sun shined brightly through the falling flakes. It was a beautiful sight, and I had never seen anything like it before. The snow was like a blanket, soft and warm, and it made the world feel like a different place. I had heard that the weather in the north was harsh, but I didn't realize just how beautiful it could be. The snow was a gift, a reminder that even in the coldest of places, there is beauty to be found. I had come here for a reason, and I was not going to let anything stand in my way. The first snowfall was a magical experience. It came in the middle of the night, and I woke up to a world completely transformed. The trees were covered in a thick layer of white, and the rooftops were like giant's shoulders. The air was crisp and clean, and the sun shined brightly through the falling flakes. It was a beautiful sight, and I had never seen anything like it before. The snow was like a blanket, soft and warm, and it made the world feel like a different place. I had heard that the weather in the north was harsh, but I didn't realize just how beautiful it could be. The snow was a gift, a reminder that even in the coldest of places, there is beauty to be found. I had come here for a reason, and I was not going to let anything stand in my way.

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